Miscellaneous.

MISSOURI CONFERENCE OF A. M. E. CHURCH.

Leavenworth, Aug. 1869.

THIRD DAY.

Conference met at 9 o'clock, opened by Rev. J. N. Triplett. Elder Cain, pastor of the Colored Baptist Church at Weston, was introduced to the Bishop and Conference; also Rev. Mr. Jones, of First Colored Baptist Church, of this city, and Bro. Jones of Kansas city.

The committee appointed to inquire into the alleged neglect of his family by Rev. B. F. Bates, submitted their report, as follows,

"Your committee have had this case under careful consideration, and find that this neglect was occasioned by certain family difficulties between himself and wife of long standing. We further find that Bro. Bates has discovered his error, and now expresses a willingness to return to his family and provide for them as in former times. Your committee, therefore, recommend that upon confession of his error to the Conference he be reprimanded by the Bishop, and continued on trial."

The report was signed by the members of the committee, of which Rev. J. C. Embry was chairman. Adopted.

On motion, it was resolved to have the conference photographed in groups.

10th Question.—Who have been located this year? None.

11th Question—Who have been elected by the General Conference to exercise the Episcopal office and that of Superintendent of the A. M. E. Church? W. P. Quinn, D. A. Payne, J. P. Campbell, A. N. Wayman, James A. Shorter, T. M. D. Ward, John M. Brown.

12th Question—Who are the Supernumerary and Superannuated preachers? None.

13th Question—Who have been expelled? None.

14th Question—Who have withdrawn? None.

15th Question—Are all the preachers blameless in speech and conversation? Not disposed of.

16th Question—Who have died this year? Edward N. Dean.

A committee of three were appointed to draw up resolutions of condolence on the death of Brother Dean. The committee consists of Revs. Embry, J. F. Jordan, and J. Triplett.

17th Question—What number in the several societies of this Conference?

Bethel Chapel, 502; Carondelet, 392; St. Paul, 391, Clarksville Mission, 200. Ebenezer, ——; Cape Girardeau Mission 175; Atchison Station, 116; Jefferson City Station, 85; Lawrence Station, 245; Lexington Station, 195; Booneville, Station 110; Glasgow 43; Hannibal Circuit, 330; Columbia Station, 102; Macon City Circuit, 230, Ashley Circuit, 275; Independence Circuit, 375; Lagrange Mission, 200; Northwest St. Louis Mission, 172, Fort Scott Mission, 93; Topeka Mission, 42; Weston Mission 70 Beverly Mission, 81; Chillicothe Mission, 51; Brunswick Mission, 57; Omaha Mission, 27, Union Mission, 110; California Mission, 26.

18th Question—Where are the preachers stationed? To be answered on the last day of the Conference session.

19th Question—Where and when shall our next Conference be held? Lexington Missouri. The time, however, was not fixed.

The Pastors of many of the white congregations in the city, having tendered their pulpits to the Conference, and requesting some of the members to fill them. Elder J. C. Embry announced appointments for them.

Rev. J. N. Triplett, pronouncing the Benediction.

FOURTH DAY.

Conference assembled, Bishop Quinn presiding. The religious exercises by Rev. J. M. Wilkerson.

The minutes of the previous day were read and approved, with the exception of so much as related to fixing the holding of the next regular session at Lexington. The resolution fixing it at that place was re-considered and changed to St. Joseph. Rev. W. A. Dove spoke at length in favor of Lexington. J. M. Wilkerson and J. C. Embry spoke in favor of St. Joseph.

Bishop J. P. Campbell, D. D., of the A. M. E. Church, was received and introduced by Bishop Quinn.

Rev. John A. Fouche presented letters of recommendation, and asked for the admission of Clement Small and Elijah Lewis as local preachers, but in consequence of informality, they were not entertained.

The committee on Circuits, Stations and Missions made the following report, which was adopted.

To the Bishop and Conference

We, your committee, to whom was referred the arrangement of Stations, Circuits and Missions, beg leave to submit the following report:

We recommend that the following stations remain as they are:

Bethel Chapel, Leavenworth, Kansas; St. Paul's Chapel, St. Louis, Mo.; Ebenezer Chapel, St. Joseph Mo.; Atchison Station, Atchison, Kansas; Columbia Station, Columbia, Mo.; Lexington Station, (with Dover added), Lexington, Mo.; Lawrence Station, Lawrence, Kansas; Glasgow Station, Glasgow, Mo.; Booneville, Station, with surroundings, including Sedalia, &c.

CIRCUITS.

That the following circuits remain as they are: Macon, Mo., Ashley, Mo., Hannibal, Mo.

The committee recommend that Carondelet Circuit be divided as follows: Carondelet Circuit to consist of Carondelet, Kirkwood, Dominica's and Cross Roads, and Washington (Mo.) Union, Sedalia, Berger, and Newport, be known as Washington Circuit; furthermore, that Cape Girardeau, Mo., Commerce and Jackson, be known as Cape Girardeau Circuit; that St. Charles Mo, St. Peter's Chapel, Wentzville, and surroundings, be known as St. Charles Circuit. Also, that Independence and Kansas City, Mo., and Wyandotte and Quindaro, Kansas, be known as Independence Circuit; further, that Jefferson City Station with its numerous surroundings be made a circuit, to be known as Jefferson city circuit, and to include California City, Mouth of Cedar and Island Church.

MISSIONS.

The following missions to remain as they are: Clarksville, Weston, La Grange, Topeka, Fort Scott, Mound City, Chillicothe, Pevely, Omaha, and Nebraska City, and that Appleton and its surroundings be erected into a mission.

The case of Bro. Jordan, who failed to be present at the opening of the Conference, was taken up and his excuse heard and the mark against his name removed.

Bro. Dove asked permission for the Committee on Full Membership to retire for twenty minutes. The request was granted, and on its return submitted the following report:

To the Bishops and Conference:

Your Committee appointed to examine candidates for full membership, beg leave to report that we have carefully examined Brothers Moses Dickson W. L. Harrod, Wm. H. Sexton, John H. Hubbard, Geo W. Gaines, W. H. Wells, James Madison, Doris Bell, W. B. Owsley, John A. Fouche, on the subject of discipline and church government find them all tolerably proficient in their knowledge of the same, and therefore recommend them as suitable persons for admission into full connection.

(Signed)

W. A. Dove,
John M. Wilkerson,
J. C. Embry,
Committee.

The candidates were called to the Bar, when Bishop Campbell, D. D., briefly addressed them on their admission, their characters, as passed upon and recommended by their Elders, and the duties on which they were just entering. He proceeded to question them concerning their faith in Christ, their determination regarding their walks in life, and that pertaining to the duty of the true Christian ministers. [Section 6, pages 123 and 124, of their Discipline, "Of the Method of Receiving Preachers who have served out their Probation into full connection."]

Bishop Quinn then addressed the candidates, and admonished them to a faithful discharge of their duties. His remarks were dictated in a fatherly spirit.

At the conclusion of these exercises the Conference adjourned till 3 p. m. this afternoon, when a special session was held to hear the report of Rev. A. L. Stanford, Steward of the A. M. E. Church Book Concern.

FOURTH DAY—AFTERNOON SESSION.

The Conference met pursuant to adjournment, at 3 p. m.—Bishop Quinn presiding, assisted by Bishop Campbell, D. D.

The object of the special session was to hear the report of A. L. Stanford, the general Steward of the A. M. E. Church Book Concern. Mr. S. commenced his report by giving a complete history of the Book Concern, which gave general satisfaction to the Conference. He informed the Conference that it was the purpose of the Book Concern to procure a press of its own, and hereafter do the press work for themselves.

The report of the General Book Committee, and also the report of the Publication Committee, were received, approved and adopted.

The General Committee also made their report setting forth that the Committee had examined the report of the General Book Steward, and found that since June 11th, 1868, the sum of $6,888 25 had been received and expended. The Concern is indebted in the sum of $5 321 43; and that in view of the embarrassed financial condition of the Concern, the General Book Steward, Rev. Joshua Woodlin, resigned that position on the 12th of May, 1869, the resignation to take effect at 3 o'clock, p. m., June 20th, 1869. The Committee having the consent and concurrence of Bishops Campbell, D.D., Wayman and Shorter, did elect A. L. Stanford to fill the vacancy. The Committee also resolved (as presented in their report) to reduce the size of the *Christian Recorder*, and instructed the General Book Steward and Editor to otherwise economize to the best of their ability.

The Board of Publication submitted their report, showing the indebtedness of the concern to be $5,321 43. Then follow figures showing stock on hand, cost of clerk hire, etc.

Bro. Dove offered a resolution providing that each member of the Conference shall take stock in the A. M. E. Press Association to at least the amount of five dollars. The resolution was adopted.

Mr. Wilkerson presented the following resolution, which was adopted:

Resolved, By the members of this Conference, that they will each do all in his power for the support and building up of said concern.

The special session then adjourned, T. W. Henderson pronouncing the benediction.

FIFTH DAY.

Conference met at 9 o'clock, a. m., Bishop Campbell presiding. Religious exercises conducted by Rev. T. A. Smith.

The session was consumed in hearing and disposing of the reports of the various committees.

After the reports were disposed of Bro. Dove presented the following resolution:

Resolved, That the Missouri Conference be divided into two Districts to be presided over by two Presiding Elders, to be appointed by the Bishop.

The resolution was ably supported by Messrs. Dove and Dickson, and as ably opposed by Messrs. Embry and Henderson. The resolution was lost.

On motion, a committee was appointed on Charges and Complaints. The committee consisted of Bros. Wilkerson, Embry and Dove, with instructions to report to-morrow morning.

Mr. Embry moved that the Anniversary meeting be held to-night at eight o'clock.

The motion was adopted, and the following named gentlemen designated to address the meeting: Bros. Stanford, Jordan and Dickson.

Rev. J. T. Jordan, educated in Liberia, from the Committee on Education, submitted a report which was read, received, and adopted.

The report was highly satisfactory as showing the condition and advancement of the colored people of the Missouri Conference, in an educational point of view. There was a want, however, of educated men for local preachers, exhorters, class-leaders, stewards, etc. Mr. Jordan sustained his report in an able and creditable address showing the necessity of securing colored teachers. His remarks were received with marked attention.

The Conference then adjourned, Rev. Mr. Fouche pronouncing the benediction.

SIXTH DAY.

Conference met at 9 o'clock, Bishop Quinn in the chair, assisted by Bishop Campbell, D.D. Religious exercises by Rev. Henderson.

The committee appointed to investigate certain documents coming from Columbia, Mo., in reference to Bro. Thorton A. Smith, reported that they found nothing worthy of notice by the Conference.

The Committee on Examination of Candidates reported that it had the following candidates before them: John W. Marshall, Robert Abington, M. Corbin, J. R. Loving, Geo. Nichols, Spencer Scott, Schuyler Washington, and M. S. Parks, and that while they found them somewhat deficient in their studies and knowledge of doctrine, discipline and government, they recommended them as suitable to be received on their promise of faithful diligence and study. They were received on trial.

The Committee on Orders and Admissions, by their report, recommended the following candidates for Deacon's Orders. Dudley Carter, Lindley Fisher, and Robert Kay.

The Committee on Examination of candidates for Elder's Orders, reported the following as proficient in the requirements: Thos. W. Henderson, Isaac N. Triplet, John F. Jordan, Thomas Whitlock.

A petition, signed by the officers of Bethel Chapel, was presented to the Conference, setting forth that in the completion of the house of worship in which the Conference was being held, they had incurred a debt of $1,400 30, a part of which falls due in about ten days after the rising of this Conference, or on the 28th inst.; and in addition, that they had been heavily taxed by the municipal authorities for city improvements, part of which is over due, and running at 2 per cent. interest, notwithstanding they had done all in their power to support the Conference; and in view of these facts, asked the Conference to consider their condition, and that as the house had not been dedicated to the worship of Almighty God, that the Bishop and Conference appoint a day to dedicate it, and help them raise money to pay the indebtedness.

On motion of Bro. Dove, the prayer of the petitioners was granted.

At this stage of the Conference the mortal remains of Mrs. John Morris were brought into the church for funeral rites, when the proceedings were suspended.

The funeral sermon was preached by Elder J. C. Embry, from Job xiv. chapter and 14th verse—"If a man die, shall he live again?"

The exercises were opened by singing the hymn—

"Why do we mourn departing friends,
Or shake at death's alarm?"

The sermon was a very able and searching one, the speaker handling his subject with the ability of a learned teacher.

At the conclusion of his discourse, and while the audience chanted, in slow and solemn accent the hymn, known as "Vernon," her remains were carried from the house to be taken to her last earthly resting-place at the Mount Muncie Cemetery.

When the funeral cortege left the house, the business of the Conference was resumed by Bishop Campbell, who called to the front of the altar, the candidates that had been recommended for the traveling connection, and proceeded to charge them upon the duties of itinerant Methodist Ministers, and of the Matter and Manner of Preaching. (See section 11, pages 132 and 133 of A. M. E. Discipline.)

At the conclusion of the Bishop's charge, the Report of the Committee on Sabbath-schools was submitted, showing that the Sabbath-school cause among the colored people of the Conference was steadily increasing; that there were in the Conference 46 Sabbath-schools, embracing in the aggregate over 33,000 scholars. The Committee also recommended that prizes be offered to the school contributing the largest amount to the missionary money as follows: A $25 banner to the first; $15 cash to the second, to be applied to the purchase of a library, and $10 to the third, to be applied for library purposes.

At one o'clock the Conference adjourned by singing—

"From all that dwell below the skies,
Let the Creator's praise arise,"

the Benediction being pronounced by Rev. Robert Kay.

For the Christian Recorder.

KENTUCKY CONFERENCE.

Lexington, Ky., Aug. 27, 1869.

Mr. Editor:—According to appointment the second Annual Conference of the A. M. E. Church for the Kentucky District, met in the Upper St. church, Bishop Payne, presiding. The Bishop opened the session by reading the 12th and 13th chapters of 1st Cor., after which the hymn was sung commencing with,

"Jesus, Lord, we look to Thee,
Let us in Thy name agree."

Half an hour was spent in devotional exercises, after which Rev. Thos. H. Jackson and R. G. Mortimer were chosen Secretaries. The bar of the Conference was fixed at the third row of seats from the altar and Rev. J. Hall was chosen Marshal. It was unanimously agreed that there be but one session a day—beginning at 8 A. M., and closing at 12 M., and that the afternoon be devoted to religious exercises.

Rev. J. B. Stansberry of the Zion connection was introduced to the conference.

The Bishop appointed the following Committees:

On Order and Admission.—H. J. Young, G. H. Graham and Levi Evans.

On Finance.—G. H. Graham, S. Strawn and W. Hill.

On Memorials.—G. Mortimer, Geo. Shaffer and Jilson Francis.

On Education, Temperance and Sunday schools.—Graham, Young, Jackson and Mortimer.

On Religious Services.—Graham, Hill and Strawn.

After transacting the usual preliminary business the Conference adjourned with the benediction.

Monday morning, Aug. 23.

Conference met at 8 A. M., pursuant to adjournment. Bishop Payne in the chair.

Religious services conducted by Jilson Francis. Roll called, minutes read and approved. Question on finance was taken up, and nearly all the brethren reported. Rev. Dr. Savage of the M. E. church, South, and agent of the American Bible Society was introduced to the Conference. Rev. Levi Evans offered the following, which was adopted:

Resolved, That a Committee of three be appointed to consider the relation of the A. M. E. Church to the American Bible Society.

Messrs. Shaffer, Strawn and Henderson, were appointed that Committee. G. Mortimer offered the following, which was adopted:

Resolved, That Tuesday evening, the 24th inst., be devoted to the cause of Education and Missions, and that a sermon be preached annually on each of these subjects, the speakers to be appointed by the Bishop.

Pending the consideration of the Disciplinary questions, the Conference adjourned, with benediction.

Died.

In Bordentown, N. J., Aug. 21st, 1869, in the full triumphs of faith, Sister Charlotte Markens, aged 69 years. Over forty years ago she joined Bethel church, Philadelphia, where she retained her membership, in good standing to the day of her death. About three years ago she removed to this city, and resided with her daughter, Sister Anna Crippen. Her affliction was very severe, but she bore it with Christian fortitude. The Bible was her daily companion. She had just read it through a few days before she died. She handed it to her daughter, saying, "My work is done." When she was told that the doctor could do no more for her, she raised her hand, saying, "Amen. For this I have lived. For this I have been looking and waiting. Thank the Lord!" At one o'clock, on the 21st, she fell asleep in Christ, having bid them all not to grieve after her. She stepped into the chariot for that country where sorrow, sighing and affliction are no more.

Gone home! Gone home!
Good mother, to enter thy mansion above,
No more to roam.
Good mother, you'll dwell with the Jesus you love.

She leaves one sister, two daughters, and grandchildren, together with a host of friends to mourn her loss. She was truly a mother in Israel.

Wm. W. Grimes.

In New York City, on Friday, August 20th, 1869, in hope of a blessed immortality, Mrs. Eliza Graham, the beloved mother of Professor Wm. Howard Day, in the 76th year of her age. "The memory of the just is blessed."

☞The Sons of Conference of Bethel church are hereby requested to meet in Room No. 4, on 4th Thursday of September. Punctual attendance requested, as business of importance will be presented. On fourth Sunday the Elder Rev. Jas. Williams will address the body. Persons desiring to join will please address Wm. E. Stiles by letter, to No. 631 Pine street. By order of President,

Wm. E. Stiles.

aug28-4t

☞Information wanted of my daughter, Maria Francis Wicher; she was owned by the widow Polly Wicher, who lived near the Red Sulphur Springs, between Centreville and Peterstown, Monroe county, Va. Any one knowing of the whereabouts of said person, or that of Amy Wicher, will confer a great favor by writing me in care of Rev. W. H. Hunter, Pittsburg, Pa.

Edie Wicher,
aug28-2m Pittsburg, Pa.

☞Information wanted of the whereabouts of Minnie Mayes by her daughters, Emma Monroe and Millie Johnson. When we last heard from her she was with Kitty Lathen, the widow of Philison Lathen in Alexandria, Va. Any information of her will be thankfully received by her daughters, No. 5 White's court, between Lombard and Pine and 10th and 11th, Philadelphia, Pa 2t

☞Information wanted of my father, Richard Greene, and also of my mother, Malieda Greene. When I last heard from my father, he was in Washington, and had charge of a vessel plying between Washington and Richmond. He formerly lived near Maryland Point, Md. Any information of the whereabouts of my parents will be thankfully received by

Richard Greene,
260 Spruce Street, South Camden,
New Jersey.

August 14-1m.

☞Information wanted of Thomas Fuller, Eliza Fuller, and Clarissa Jefferson, a sister to the mother of Henry Fuller. They formerly resided in Baltimore. Address Henry Fuller, care of J. Phelps, Central City, Colorado Territory tf.

☞Information wanted of Mary Ann and Nicodemus Johnston. When last heard from they were in Germantown, Philadelphia, Pa. Address Wm. Johnston, Corp. Co. "H." 38th Infantry, Fort McRae, New Mexico. tf

☞Information wanted, of my mother, Sarah Hunter, of my brother Charles. We belonged to the widow Hunter. Also of my wife, Sarah Wamton, belonging to Abner Wamton. All of New Madrid, Mo. Address

Edward Smith,
july24-2mos Bloomington, Ill.

Advertisement.

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W. H. LONGFELLOW,
No. 1128 RODMAN Street,
Philadelphia.

aug28-3t

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R. H. GLEAVES,
july17-3m Proprietor.

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July24-tf

THE CHRISTIAN RECORDER

"ETHIOPIA SHALL SOON STRETCH OUT HER HANDS UNTO GOD."

B. T. TANNER, Editor. } Organ of the African Methodist Episcopal Church. { A. L. STANFORD, General Book Steward.

New Series, No. 14. PHILADELPHIA, SEPTEMBER 11, 1869. Vol. IX, No. 431.

Poetry.

For the Christian Recorder.

ANGELS' COMMISSION.

"Ye faithful Spirits," spake the Lord,
"Arise! and gird ye on the sword.
Quite long enough I've heard the boasts
Of the vain-glorious human hosts.
Prepare! ye legions of the sky,
For an important embassy
Unto the earth.

Jehovah spake,
And soon all heaven was awake.
Angel and Cherub, Seraph high,
Each with the other seemed to vie,
In hastening to obey the word
Of their high General and Lord.

"Remember what you did of old,
When Egypt's haughty King made bold
To cross the sea, how ye did feel
For the pins of the chariot wheel.
Think, too, of the Assyrian,
Of whom thousands nine-score were slain
By your strong arms, in one short night;
The residue ye put to flight.
And now depart, ye legions strong,
March on! chanting the heavenly song,
'Jehovah reigns;' and give success
Unto the side I deign to bless.
Whom ye oppose, an angel scout
Send forth to hover round about
His camp, as a fearful spectre;
And on him bring dread fear.
The elements at your command
Are placed, bring hail, or storm, or wind,
As ye do please; but bring to naught,
The purposes of each vain thought."

Thus shall ye have earth's armies know,
Success and vict'ry do not flow
From cannon, bayonet, or sword,
But gifts are rather from the Lord.

Original Story.

For the Christian Recorder.

MINNIE'S SACRIFICE.

BY MRS. F. E. W. HARPER.

CHAP. XIX.—*Continued.*

But the pleasant home-life of Louis and Minnie was destined to be rudely broken up. He began to receive threats and anonymous letters, such as these: "Louis Lecroix, you are a doomed man. We are determined to tolerate no scalawags, nor carpet-baggers among us. Beware, the sacred serpent has hissed."

But Louis, brave and resolute, kept on the even tenor of his way, although he never left his home without some forebodings that he tried in vain to cast off. But his young wife being less in contact with the brutal elements of society in that sin-cursed region, did not comprehend the danger as Louis did, and yet she could not help feeling anxious for her husband's safety.

They never parted without her looking after him with a sigh, and then turning to her school, or whatever work or reading she had on hand, she would strive to suppress her heart's forebodings. But the storm about to burst and to darken forever the sunshine of that home was destined to fall on that fair young head.

Imperative business called Louis from home for one night. Minnie stood at the door and said, "Louis, I hate to have you go. I have been feeling so badly here lately, as if something was going to happen. Come home as soon as you can."

"I will, darling," he said, kissing her tenderly again and again. "I do feel rather loath to leave you, but death is every where, always lurking in ambush. A man may escape from an earthquake to be strangled by a hair. So, darling, keep in good spirits till I come."

Minnie stood at the door watching him till he was out of sight, and then turning to her mother with a sigh, she said, "What a wretched state of society. When he goes I never feel easy till he returns. I do wish we had a government under which our lives would be just as safe as they were in Pennsylvania."

Ellen felt very anxious, but she tried to hide her disquietude and keep Minnie's spirits from sinking, and so she said, "This is a hard country. We colored people have seen our hard times here."

"But, mother, don't you sometimes feel bitter towards those people, who have treated you so unkindly?"

"No, Minnie; I used to, but I don't now. God says we must forgive, and if we don't forgive, He won't forgive."

"But, mother, how did you get to feeling so?"

"Why, honey, I used to suffer until my heart was almost ready to burst, but I learned to cast my burden on the Lord, and then my misery all passed away. My burden fell off at the foot of the cross, and I felt that my feet were planted on a rock."

"How wonderful," said Minnie, "is this faith! How real it is to them! How near some of these suffering people have drawn to God!"

"Yes," said Ellen, "Mrs. Sumpter had a colored woman, to whom they were real mean and cruel, and one day they whipped her and beat her on her feet to keep her from running away; but she made up her mind to leave, and so she packed up her clothes to run away. But before she started, I believe she kneeled down and prayed, and asked what she should do, and something reasoned with her and said, 'Stand still and see what I am going to do for you,' and so she unpacked her clothes and stayed, and now the best part of it was this, Milly's son had been away, and he came back and brought with him money enough to buy his mother; for he had been out begging money to buy her, and so Milly got free, and she was mighty glad that she had stayed, because when he'd come back, if she had been gone, he would not have known where to find her."

"Well, it is wonderful. Somehow these people have passed through the darkness and laid their hands on God's robe of love and light, and have been sustained. It seems to me that some things they see clearer through their tears."

"Mother," said Minnie, "As it is Saturday I will visit some of my scholars."

"Well, Minnie, I would; you look troubled, and may be you'll feel better."

"Yes, Mother, I often feel strengthened after visiting some of these good old souls, and getting glimpses into their inner life. I sometimes ask them, after listening to the story of their past wrongs, what has sustained you? What has kept you up? And the almost invariable answer has been the power of God. Some of those poor old souls, who have been turned adrift to shift for themselves, don't live by bread alone; they live by bread and faith in God. I asked one of them a few days since, Are you not afraid of starving? and the answer was, Not while God lives."

After Minnie left, she visited a number of lowly cabins. The first one she entered was the home of an industrious couple who were just making a start in life. The room in which Minnie was, had no window-lights, only an aperture that supplied them with light, but also admitted the cold.

"Why don't you have window-lights?" said Minnie.

"Oh we must crawl before we walk;" and yet even in this humble home they had taken two orphan children of their race, and were giving them food and shelter. And this kindness to the orphans of their race Minnie found to be a very praiseworthy practice among some of those people who were not poorer than themselves.

The next cabin she entered was very neat, though it bore evidences of poverty. The woman, in referring to the past, told her how her child had been taken away when it was about two years old, and how she had lost all trace of him, and would not know him if he stood in her presence.

"How did you feel?" said Minnie.

"I felt as I was going to my grave, but I thought if I wouldn't get justice here, I would get it in another world."

"My husband," said another, "asked if God is a just God, how would sich as slavery be, and something answered and said, sich shan't always be, and you couldn't beat it out of my husband's head that the Spirit didn't speak to him."

And thus the morning waned away, and Minnie returned calmer than when she had left. A holy peace stole over her mind. She felt that for high and low, rich and poor, there was a common refuge. That there was no corner so dark that the light of heaven could not shine through, and that these people in their ignorance and simplicity had learned to look upon God as a friend coming near to them in their sorrows, and taking cognizance of their wants and woes.

Minnie loved to listen to these beautiful stories of faith and trust. To her they were grand inspirations to faith and duty. Sometimes Minnie would think, when listening to some dear aged saint, I can't teach these people religion, I must learn from them.

Refreshed and strengthened she returned home and began to work upon a dress for a destitute and orphaned child, and when night came she retired quite early, being somewhat wearied with her day's work.

During his absence Louis had been among the freedmen in a new settlement where he had lately established a school, where, notwithstanding all their disadvantages, he was pleased to see evidences of growth and progress.

There was an earnestness and growing manliness that commanded his respect. They were beginning to learn the power of combination, and gave but little heed to the cajoling words, "We are your best friends."

"Don't you think," Louis said to an intelligent freedman, "that the rebels are your best friends?"

"I'll think so when I lose my senses."

"But you are ignorant," Louis said to another one. "How will you know whom to vote for?"

"Well if I don't, I know how not to vote for a rebel."

"How do you know you didn't vote for a rebel?" said Louis to another one who came from one of the most benighted districts.

"I voted for one of my own color," as if treason and a black skin were incompatible.

In the evening Louis called the people together, and talked with them, trying to keep them from being discouraged, for the times were evil, and the days were very gloomy. The impeachment had failed. State after State in the North had voted against enfranchising the colored man in their midst. The spirit of the lost cause revived, murders multiplied. The Ku Klux spread terror and death around. Every item of Northern meanness to the colored people in their midst was a message of hope to the rebel element of the South, which had only changed. Ballot and bullet had failed, but another resort was found in secret assassination. Men advocating equal rights did so at the peril of their lives, for violence and murder were rampant in the land. Oh those dark and weary days when politicians were flattering for place and murdered Union men were sleeping in their bloody shrouds. Louis' courage did not desert him, and he tried to nerve the hearts of those that were sinking with fear in those days of gloom and terror. His advice to the people was, Defend your firesides if they are invaded, live as peaceably as you can, spare no pains to educate your children, be saving and industrious, try to get land under your feet and homes over your heads. My faith is very strong in political parties, but, as the world has outgrown other forms of wrong, I believe that it will outgrow this also. We must trust and hope for better things. What else could he say? And yet there were times when his words seemed to him almost like bitter mockery. Here was outrage upon outrage committed upon these people, and to tell them to hope and wait for better times, but seemed like speaking hollow words. Oh he longed for a central administration strong enough to put down violence and misrule in the South. If Johnson was clasping hands with rebels and traitors was there no power in Congress to give, at least, security to life? Must they wait till murder was organized into an institution, and life and property were at the mercy of the mob? And, if so, would not such a government be a farce, and such a civilization a failure?

With these reflections passing through his mind he fell asleep, but his slumber was restless and disturbed. He dreamed (but it seemed so plain to him, that he thought it was hardly a dream,) that Minnie came to his side and pressed her lips to his, but they were very pale and very cold. He reached out his hand to clasp her, but she was gone, but as she vanished he heard her say, "My husband."

Restless and uneasy he arose; there was a strange feeling around his soul, a great sinking and depression of his spirits. He could not account for his feelings. He arose and walked the floor and looked up at the heavens, but the night was very bright and beautiful, still he could not shake off his strange and sad forebodings, and as soon as it was light he started for home.

☞The address of Bishop J. M. Brown is Washington City, D. C., care of Howard University. *Cut this out.* aug28-4t

For the Christian Recorder.

LETTER FROM MISSISSIPPI.

Natchez, Mississippi, July 6th, 1869.

Right Rev. James A. Shorter:—Dear Brother—Lift up your heart—your voice in praise to God, for His great goodness in blessing the labors of His servant and enabling him to accomplish in Natchez that which you desired so much, that is the payment of $1600 on our church indebtedness, which fell due on the first instant. On Christmas Eve, Dec. 24th, we had not one cent in the Treasury, but on this the 6th day of July, we have paid the above installment and have $79 on hand to pay for renewal of our insurance on church property which is due on the 15th ult., so that in six months and twelve days we have raised $1230. Under the most unfavorable circumstances this money has been raised; for example, a great number of our members and friends left the city to farm in the country, investing their money in that business, while others who remained in the city invested their means also in farming enterprises. Able bodied, expert women could only get $4 per month, cooks, six. Men that were not engaged in farming could not in the city get work enough to support their families, so that we have reason to praise God, for His goodness. The church, too thank God, is looking up spiritually, and now waits the down-pouring of the blessing of salvation.

Now, Bishop, after the people shall have rested a while, they will kindly remember you and me. Dear Bishop, your very encouraging letters did greatly strengthen me in my efforts to raise the money, and otherwise, do my duty. I told my Brother *per* letter, of your encouraging letters.

Hiram R. Revels.

Xenia, August 25th, 1869.

Dear Editor.—Please find space in your paper for the above letter from Rev. H. R. Revels. This Brother, at the division of the Missouri Conference last fall, chose to go with me in my work down the Mississippi Valley; he had the year before served the Quinn chapel (at Louisville, Ky.) with great acceptance. But I found when we met in the Louisiana Conference at Vicksburg, Mississippi, in September last, that there was considerable feeling against him, partially growing out of the prejudice of some of our men, who think men from the North have no business among them. Indeed I find some of the preachers who had the advantage of going South a year or two before joining in this clamor. Mr. Editor, for any one to oppose the transfer of intelligent Christian Ministers to the Southern States is simply sinful. There is room enough and work enough for all, of any denomination, who may choose to settle there. I would only say to them as I said to Rev. J. Lynch at Brookhaven, Mississippi, last fall, the field is large enough for all, there is no necessity for the A. M. E. Church to enter and destroy the work of the M. E. Church, nor the M. E. that of the A. M. E. He gave me assurance of his friendship and left the field like a brother. Let us all do this, and each put all the good and sensible men we can in the South. They are wanted by hundreds.

Yours, Jas. A. Shorter.

MONTHLY MEETING OF THE YOUNG MEN'S UNION CHRISTIAN ASSOCIATION

The monthly meeting of the Young Men's Union Christian Association was held at their room, Liberty Hall, on Monday evening, Sept. 6th, which was well attended by members and visitors of both sexes. Mr. Jos. Waterford, Vice President, presided. The Essay of the evening was read by Rev. W. J. Alston. Subject, "The Realities of the Bible an Incentive to Higher Life," and followed by an interesting debate on the question—"Is the Pulpit a suitable place for Political Discussion?" which was participated in by the members and visitors. The exercises was pleasantly varied by choice vocal music by Messrs. Henry Gordon, Harrod, and others. Application for membership was read. Candidates elected.

—Rev. S. W. Seton, an Episcopalian missionary at Cape Palmas, West Africa, is a native African. He gives an interesting account of his labors in the *Cavalla Messenger*, for July, along the beautiful Cavalla river. One of the native boys who had been in school only one year could read and spell English distinctly. On his return from Bohlen interior station, he crossed two large streams by swimming.

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Ten lines never one-inch space.

The Christian Recorder.

Philadelphia, Saturday Sept. 11, 1869.

☞ Have the friends forgotten the lecture at Bethel church this (Thursday) evening? It is by Gen. Gregory. Let there be a strong turn out.

☞ Don't forget "The Children's Recorder." Look out for the prospectus. Brethren speak to all your schools in regard to it. Don't forget.

☞ Will the dear brethren who write for the *Recorder* do two things? (a.) *Do not write on both sides of the paper.* (b.) *Do not use a lead pencil.*

☞ We almost had concluded in our own mind that our dear good brother, Charles Burch, of the South-west, had entombed himself, and happy were we to receive news to the contrary in a *substantial* letter which he sent us, received August 17. In our issue of August 21, in acknowledging the receipt of the money we inadvertently neglected to name this good brother. We had intended paying this tribute to him before now, but it slipped our mind till we received a note from him calling our attention to the fact. We now do it with pleasure.

☞ Our *Macon* brother to whom we referred in our issue of August 14, writes: "I have now sixteen subscribers—all promised to pay by 1st of September, when their subscription commences. I am not half through canvassing yet, and hope I have not half my full list of subscribers." Would that many, if not all our ministers would act, then indeed would our desert blossom like the rose. Herein is the success of the M. E. Church. *All their preachers work.* The name of this brother will be forthcoming at the time.

☞ "Now, we suspect the rub is, that but for these colored recruits, the majority (in favor of Lay delegation) would be greatly reduced. Is it too much to venture the opinion that the negroes of Carolina, and Louisiana, and Mississippi, controlled this election? Come, now, no wincing, brethren!"—*Dr. Summers, Nashville "Advocate."*

What a fine exhibition is this of the old maxim of measuring your neighbor's corn in your bushel; and how aptly may any one of the editors of the M. E. Church use the words as recorded by Asaph:

"Thou thoughtest that I was altogether such an one as thyself."

☞ We call attention to the letter of Bishop Shorter, following the one from Rev. H. R. Revels. Its words in regard to the South are golden words, and coming from him, should be the rule of life among our laborers in the South. If statesmen cry out, Let us have peace, surely the voice of the Christian should not be for strife and war. We say with the Bishop, "There is no necessity for the A. M. E. Church to enter and destroy the work of the M. E. Church; nor of the M. E. Church that of the A. M. E." Let us have peace, for the common foe will demand all the powder we have.

☞ "Great corporations are growing fast to be our masters.—*Hearth and Home.*

As ridiculous as it may appear, some how or other the people will think of *Imperialism.* We have "The Imperial," published in New York; while E. A. Pollard, Esq., has been treating the readers of Packard's Monthly, in the last numbers, to "Imperialism in America." Should such an event ever take place, it will find its greatest allies in these unbridled corporations. Their influence now often overshadows the peace and the law of the country. What will they be a half century hence? If the Adams Express Company could drive off the track of competition the late National Express Company, now what hope have we that any other company can stand and survive its crushing gold—and the result of one company of men having all the transportation of this country need not be told. Truly these "great corporations are growing fast to be our masters."

☞ The Rev. Chas. Wadsworth, D.D., of San Francisco, has been preaching a series of sermons on the "Prejudices against Christianity." If wit and eccentricity can be taken for argument, they are exceedingly forcible. But we have a thought that religion, in the Christian sense, is not thus to be defended. Words account but little be they ever so witty or eccentric. A stubborn fact is only to be thrown across the pathway of the mad-rushing infidel. To it alone will he pay any deference, if indeed to it. We quote from a sermon preached from John 1—46:

"He draws a line from ear to nostril on an Ethiop's skull, or pulls a lock of hair from an Ethiop's skull, and, wise with all ethnologic gifts and grace, cries, 'Ah me, how many facts there are against revelation!' He runs the line of his reason into the sphere of immensity and eternity; or flings himself from the rock of faith into the infinite ocean of Godhead, and, finding himself slightly beyond his depth, struggles back, half drowned, but still buoyant in his self-conceit; and because the revelations of God are too large for his logic, would settle the question with portentous deliverance—'Verily I cannot comprehend all this, and my arithmetic and logic are both against revelation!'"

☞ Rev. Thomas Kinnard is appointed agent of the American University of Philadelphia. His credentials having the great seal of the University, with the name of the Dean John Buchanan affixed, say of Dr. Kinnard: "He is instructed to travel over the U. S., and visit and invite colored men who are desirous of studying medicine, to attend the lectures of said University free of all expense." Aside from having the endorsement of the University, the mission of the Dr. is endorsed by Bishop Simpson, Theo. Cuyler, Dr. Cheever, Dr. Durbin, and others. A rare opportunity is here offered to our young men of medical ambition; and all praise is due the officers of this University for the noble stand they have taken. *We know that in opening the doors of this University to colored men there was a mighty quaking among the fossils and dry bones,* yet did the faculty not falter till they were wide open. Now let a goodly number of our young men enter. We hope our ministers will smile upon the good work in which Dr. Kinnard is engaged. The College will open October 4th, 1869.

REV. J. A. HANDY.

We voted for the Corresponding Secretary. We besought others to vote for him, and were pleased at his election. We preached the sermon at his ordination, and so satisfied, aye rejoiced were we at his ministerial success, that it was on our motion that he was elected Elder, though it lacked one year of the time. We merely mention these facts to show that the Secretary has always occupied a warm place in our heart, and never more warm than at present. In our issue of July 24, we took occasion to note a fact fully committed to the breezes. Conscions of the metal that was in the Secretary, we at once concluded that he would resign his office, and thus the whole matter would come before the public. Desiring to rid ourselves of the "stale matter" charge, we made haste and gave it to the public, fully believing that it would come in time. The whole matter has been amicably arranged, and we regret having made the commencement—regret it especially for the reason that the "*quantum sufficit*" of our Church is peace.

"When *The Independent* talks Scripture or theology it is very apt to say something wild. Its latest infelicity is a comment on a declaration imputed to Brigham Young, to wit, that he and his fellow-Mormons regard and treat the Negroes as the sons of Cain. *The Independent's* comment is: 'Well, so are all men sons of Cain. Abel had no sons. The whole human race is descended from Adam through Cain.' Whereupon *The Central Baptist,* with mild sarcasm, says: 'Will not the Bible Society take pity on Brother Tilton, and furnish him with a good English version of the Scriptures? If he will turn to the fourth and fifth chapters of Genesis, he will read that Adam had a son named Seth, from whom, through Noah, the whole human race is descended.'"

We clip the above from *The National Baptist.* We would suggest that while the Bible Society is presenting Bibles, that it give one to the Editor of *The Central Baptist,* as well as to Mr. Tilton. It cannot be truthfully said that the "whole human race" descended from Cain or Seth. If the Editors of both *The Independent* and *The Central Baptist* will turn to Gen. v. 4, they will read—"And he (Adam) begat sons and daughters," which it is reasonable to suppose did their part in multiplying and replenishing the earth.

THE FRANCHISE.

How earnestly the colored people of this country have sought the privilege of exercising this right, need not be told here. What the idea of a republic was to the French revolutionists of 1790, the idea of the franchise has been to us. A republic was to give France peace at home and respect abroad; it was to break the yoke of tyrants and inaugurate an era of political equality; it was to fill the national treasury, abolish poverty, and commence the millenium. All this have we claimed to see in the suffrage. A ballot in our hand was to make an ignorant man, wise; and a poor man, rich. It was our all powerful panacea. To doubt that the ballot in a democratic government is a power, is to be ignorant of the workings of such a government. To know, that by it rulers are made and unmade, is to know that it may possess a force second to none in developing a respected and respectful manhood. But the blessings of the ballot are more negative than positive. Of itself it can do nothing. It cannot make an ignorant man wise, for the voting Irish of New York are proverbially ignorant—twenty-five per cent. of the white voters of the South in antebellum days, could not write their own names. It cannot make a poor man rich, for what part of our population is so poor as the 60,000 majority which the great Metropolis rolls up? It cannot even make a man respected. That is, it has not made the ignorant Irishman, and we have no reason to believe it will, the ignorant Negro. What then is the lesson that those facts should teach us? Is it not *that we should not depend too much on the Franchise?* Have we it not? Contend for it. Have we it? Cleave to it as to the life blood of the heart, and stand ready to vote down the party who would not accord it to us from principle. But don't expect the ballot to put brains in our head, money in our pocket, nor bread in our mouth. Brains come by study, and not by voting; money comes by the strength of our muscle, and not by the strength of our opinion; honest bread comes only by the sweat of the brow. Don't rely too much on the suffrage. There is nothing like a man throwing himself back upon himself. He is sure to find a good foundation—all others are as sand, and they who build upon them will find their work crumbling away. A true manhood comes from within and not from without. It is a development and not an accession. Would we have it, let us then use the Franchise as a means, and not as an end—use it as we ever use our muscle and our intellect.

INTELLECTUAL MINISTERS—PRAY FOR THEM.

Doubtless all classes of our Christian brethren need to be prayed for, and none more so than ministers. While they are liable to all the weakness of Peter, they are expected to have all the faith of Jesus. While they are human, yet are they expected to be divine. In the world, yet must they not be of the world—of the world, in the sense in which it is lawful for a Christian to be of the world. The cares and wants of their family are just as weighty as the cares and wants of any of their members, yet are they not expected to provide for a "rainy day," else are they charged with a "love of filthy lucre." Enduring all the dark side of the world in common with others, they are not expected to enjoy any sunshine. They are ever expected to walk in the shade, yet do the hot springs of life bubble up in their souls, in common with their fellow-Christians. To walk worthy of their vocation is just as hard to them as for any member of the flock; yet must they do it, and in addition they are expected to take in their bosom every lamb of the fold, and carry it; take all the lame, and halt, and blind, and help them along. Poor man, his is the work of God, more than of a fallen sinful creature. This is the lot of all ministers, yet is there a particular class of them, for whom especial prayer should be made—the class of Pauls. *We mean by this the literary class of ministers.* That class of ministers who are doomed to dwell out in the cold regions of intellectual pursuits. Pray especially for them; they need it. Theirs is a hard lot. The fires of love and faith burn but dimly to them. They are a cold, frozen set, yet do they work on. The cold blasts of doubt often blow in fury upon them, while chilly waters sweep over them, yet they stand at the helm. While the rest of their brethren are down in the warm comfortable cabin, these are on deck not only to guide but to defend. And many the conflicts they have, of which their brethren know nothing. Pray for them. Pray that their faith fail not. Pray that their heads do not carry their hearts into captivity. We have often thought that Paul, the most intellectual of all the Apostles, thus felt the need of his brethren's prayers; hence he alone of them all wrote, "Brethren, pray for us." Poor fellow, doomed to a life of conflict, his human soul was weary—doomed to camp out in the snow, he got cold. What meant he when he wrote, "without were fighting, within were fears?" Were not these the sad experiences of his intellectual life? Set for the defence of the gospel, he knew but little of the quiet joys of the Christian life. Good reader, is your pastor given to reading, pray for him the more, he needs it.

MAGAZINES, &c.

"*The New Eclectic,*" Turnbull and Murdock, 54 Lexington St., Baltimore. $4.00 per annum. The Sept. No. of the "Eclectic" is good. Lawrence C. Johnson, Esq., of Mississippi, handles the "Positive Philosophy," with as much learning as any of the "Atlantic" contributors, while he displays an unbroken faith in the old religion to which they are strangers. A magnificent article that; it should be read by every thinking man in the land. We quote the following, and who will say that it is not more closely jointed than Goliath's armor? It cannot be pierced:

"Taking, then, scientific certainty as the basis, and the above as a fair statement of its scope, might not the conclusion which abolishes Religion and Faith be still questioned? And be it remembered that Religion stands on the vantage-ground. It has possession. Science finds it here; Science is the attacking party, is in the aggressive, and according to all rules should be required to make out its case to the exclusion of all reasonable doubt. For, supposing the proposition of their minor premise, to elaborate all truth *from one,* to be possible; and suppose we select for the purpose some obscure 'tooth or toe-bone' of material analysis: is it logical to draw negative conclusions from an affirmative fact—a universal negative from a particular affirmative? This is the true condition of the case. From an affirmative fact or series of facts, a negative not contradictory is sought to be drawn. Truly our materialists, who boast of rejecting metaphysics, have also rejected logic."

The remaining papers are all first-class—the original ones, a little too Southern to become national, especially the poem which ends:

"So in the dark and in the sun
Our cause survives the Tyrant's tread,
And *sleeps* to *wake* at Arlington."

Good Health, Alex. Moore, 21 Franklin St., Boston. $2.00. Treating as it does of the concerns of every day life, it should be in the hands of every family. The article "Ventilation" in the Sept. No. is worth the price of a year's subscription.

The American Missionary, 53 John St., 50 cents per annum. The Sept. No. is rich in good wholesome reading.

The African Repository, for Sept. is on hand. To one interested in Africa, the Repository is ever welcome; no number is more so than the present, Sept. No. The dialogue of the Editor, "With their own consent," is not such an article as will commend itself to our people. It is full of gratuitous assertions. To tell us that, *as a people,* we will be better off in Africa, than we are here, is to tell us just what we do not believe. Prof. Crummel don't believe it. Prof. Freeman don't believe it. Yet multitudes of colored men, and their number is increasing, believe that it is our *special* duty to reach out the hand and help Africa up to civilization and to God. We feel sure that the officers of this Society do not know it, hence we take the responsibility of informing them that they are standing in the way of multitudes of colored men who desire to do their duty—their whole duty to Africa. The ghost of colonization still frightens our people. We would say let the Society disband, or let it publicly proclaim it to be its only purpose to help evangelize Africa. By so doing it will get numbers to act, where it will not get one to listen.

The Galaxy. Some wretch who had not the fear of the Eighth Commandment before his face, appropriated the Sept. No. of this magazine to his own use. We will have to pray "mightily" before we can forgive him. Our quaint friend, Prof. Fuller, was wont to proclaim his ability to teach the Hebrew, "*with or without the notes;*" so we can praise the Galaxy, "with or without it before us."

Our School-Day Visitor, 424 Walnut St., Phila. $1.25 per annum. In the Sept. No. the usual interest is maintained. Uncle

Samuel tells us of his Ramble among the Insects; while Mrs. Boyd tells a pleasant story of "Little Bean Blossom."

The Phrenological Journal for Sept. contains the portraits and biographies of John Rogers, the designer and modeler of the well-known "Rogers' Groups;" Joseph A. Wright, Ex-Governor of Indiana, and late Minister to Prussia; Von Baer, the Russian Naturalist; Vinnie Ream, the Washington Sculptress; besides interesting articles illustrated and otherwise, on Heads large and small; Personal Beauty; St. Mark's Cathedral at Venice; Apoplexy, or the Philosophy of Sudden Death; the Rhinoceros; Controversy, its Uses and Abuses; Life-Saving Apparatus; True Relation of the Sexes; A Visit to a Cloister, or the Ape men, by Carl Vogt; Presentiments, etc. Price 30 cents, or $3 a year. S. R. Wells, Publisher, 389 Broadway, New York.

The Manufacturer and Builder, Western & Co., 37 Park Row, N. Y. $1.50 per annum. The Mechanic who does not subscribe, pay for, and read this monthly, tells more plainly than words can possibly do, that he will ever remain a drawer of water.

Peters' Musical Monthly. J. L. Peters, 198 Broadway, N. Y. $3 per annum. This superb monthly comes regularly to hand. To pretend to have a taste for music, and not take Peters' Monthly, is to be guilty of the blankest contradiction. As a people we have a musical genius of high order, but the danger is that we will expend its force in religious *fugue* tunes, and corn-field ditties. Would we escape such a ridiculous fate, let all of our professors subscribe for some first-class musical magazine, and there is none better than Peters', and become truly learned in the heavenly science.

Communications.

A. M. E. CHURCH NEWS.

Bro. A. C. Crippin writes from Vine street Station, Buffalo city, August 27, 1869:—

Mr. Editor:—Please accept a thought that I have digested carefully, and now express freely in my charge in favor of the Recorder. Though small, it contains now what I long contended for. My eyes have given my heart joy; the long looked for has come; obedience to the God-spoken injunction: "If thy right eye offend thee, pluck it out and cast it from thee." Better is it for the sheet to be thus small with *living* epistles. Your efforts, sir, are noble. We have kept house with the dead long enough. My own confidence you have. I will teach Psalm lxviii. 31. I will take hold and work for our own cause; it is worthy as it is. We are small in numbers, but not least in work. I send you $5.00 from the Packet Battery.

Rev. A. Woodhouse writes from Randalstown Circuit:—Brother Editor:—I am happy to inform all whom it may concern, that I had a glorious three months' labor with my people. I have had four quarterly meetings and four bush meetings, and at each of those meetings, the Spirit of the Lord moved upon the hearts of the people, and God being my helper, I will open my protracted meeting the second Friday in September, at 11 o'clock, at Campfield church the Twelfth, and on the third Friday, the 19th of said month, my second protracted meeting will take place at the Union, at the same hour. It is with much pleasure that I write an article expressive of the glorious seasons that I have enjoyed during the last three months. I have two churches to build, and hope to have them finished soon. I have members and friends in my charge that love to hear the Gospel trumpet sound, and do all they can for its support.

I write this article for the encouragement of my brethren in the ministry, and for the gratification of my beloved Bishop, A. W. Wayman.

Rev. Jeremiah Lewis writes from Xenia, Ohio:—Dear Brother:—The reason why this money has not come before is that we are remodeling our church preparatory to the coming of conference. You are aware that conference sits here for the first time next May, and the people have already the spirit of work upon them. We intend to entertain it with credit to ourselves, and satisfaction to the brethren.

Rev. Andrew Till writes from Laurel, Del.:—We have held our camp meeting. It lasted from the 13th to the 16th inclusive. We had a most pleasant season. Among the ministers present were Revs. J. Hollan, J. Pake, J. Hood, W. R. Norris, G. Gawley and F. Pollit; from all of whom the word of life was freely dispensed. The number of tents were forty-seven, with numerous attendance and good order.

Mr. Editor:—The second session of the Kentucky Conference adjourned on Friday evening, Aug. 27th. The exercises throughout were very interesting, and the brethren on leaving for their fields of labor, seemed determined to labor more zealously than ever for the salvation of souls. On Saturday in company with Bishop Payne, Elder Young, Thos. H. Jackson and others we left Lexington for Louisville, where we arrived in safety. We found Bishop Shorter in the city *en route* for Memphis to hold the Tennessee Conference, which convenes Sept. 1st. On Sabbath morning he preached an able sermon for us from the text, "Fear God and keep His commandments." At night Bishop Payne preached at Asbury Chapel on Christian Liberality; and Thos. H. Jackson at Quinn Chapel on the "Divinity of Christ." Before adjourning the Kentucky Conference resolved to establish in the city of Louisville a High School as an auxiliary to Wilberforce University and for the training of young men who may wish to qualify themselves for the ministry. The Bishop appointed the pastor of Asbury Chapel, Principal of the school, and the Fall session will open on or about the 15th of September. There will be two courses of study; 1st, Classical, (Preparatory to Wilberforce University), 2nd, Theological, in which the course of studies will be nearly the same with those prescribed for itinerant preachers. Competent assistants have already been secured, and no pains will be spared to make the school one of the best in the State. Students will receive thorough elementary training in Greek, Latin and Mathematics; and those desiring it will have an opportunity of studying the French Language, which is one of the regular studies of the Theological department at Wilberforce.

Y.

For the Christian Recorder.

DEDICATION OF THE A. M. E. CHURCH, AT NEWARK, OHIO.

On Sunday morning, Aug. 1st, the building lately purchased by our people as a Church was dedicated. There were present Bishop J. A. Shorter, Rev. Jno. A. Warren, and Rev. M. M. Smith. The house was filled. The order as per discipline was fully carried out, which made the scene imposing. The Bishop preached from Hag. 2: 9.

The Bishop is a fine speaker, with a good style of delivery and pleasant enunciation.

The main point in his discourse was to show the fulfillment of the declarations of the text, that the glory of the latter house should be greater than the former, or of the first temple.

That the glory did not consist in the external appearance of the second over the first. To the Jews in the second temple there was no visible revelation of the Divine glory, no sacred fire; and yet God Himself in an assumed humanity stood at last in that second temple face to face with the people and taught them! The ark, the mercy seat, the divine glory and the sacrifice appeared in the second temple in the person of Christ.

The Bishop then declared that the house in which they assembled was dedicated to the worship of this God, so far as ceremony could dedicate it, but that a true dedication would consist in the consecration of the hearts of those who worshiped therein to a life of virtue, purity and holiness, and in this connection he took the position that each one was responsible before God for himself or herself. The Bible he said, contained the truth, and that was free to all! That it would be no excuse that preachers were in error. If the preachers did not preach the truth we should not receive their testimony. *Bold assertion* in these Priesthood days, nevertheless it is in the right direction.

After the discourse was ended, the choir under the direction of Prof. N. R. Harper, sang an anthem which thrilled the soul with joy, after which Rev. John A. Warren, in his affectionate manner, laid the claims of the Church before the congregation, relating the struggles of the Church (which had been hard and long) to procure a place in which they could worship God. The appeal was responded to by the sum of $300.

The entire cost of the Church building is near $2,500, all of which is paid to about $900. Great credit is due to many who have labored hard to procure a place for the colored people, especially to Brothers John Norman, and Shackleford who have carried lumber on their shoulders for days in order to save the expenses of hauling it to the building.

John W. Gazzaway,
Newark, Ohio, Aug. 23, 1869.

EMANCIPATION ANNIVERSARY.

The sixth anniversary and the fifth celebration of Abraham Lincoln's Proclamation of Emancipation will take place at West Grove, on the P. and B. C. R. R., September the 22d, 1869, in Mr. F. M. Pyles' woods, a short distance from the station. There will be several distinguished speakers, viz.: Mr. I. C. Weers, Rev. T. D. Miller, and Dr. W. H. Longfellow, of Philadelphia, and others. And also to enliven the occasion Harden's splendid Cornet Brass Band from Wilmington, Del. There will be excursion trains from Philadelphia, Wilmington, Port Deposit, and all intermediate stations. The train in the afternoon going East, leaves West Grove at 6 o'clock, p. m., West 7 p. m. All delegations coming by private conveyance will please be promptly on the ground at 9 o'clock, a. m., and report to the Chief Marshal, Samuel Henson, as soon as you arrive. No spirituous or malt liquors allowed within the distance prescribed by law. All sutlers taxed according to amount of stock. If the weather proves unfavorable we will occupy the village Hall. Come one, come all with due respect to the day, and let us make it a gala day. Committee, Levi Taggart, W. Davis, T. Henson, P. Henson, W. Mayhew, S. Hazzard, and others.

BISHOP WAYMAN'S APPOINTMENTS FOR AUGUST.

Salem, Va; Sunday, Sept. 12, Blacksburg, Va.; Sunday, Sept. 19, Wytheville, Va; Sunday, Sept. 26, Hagerstown, Md.; Monday night, Sept. 27, Clear Spring, Md.

A. W. Wayman.

COLORED WORK OF THE M. E. CHURCH SOUTH.

It will be seen from the following letter to the *Christian Advocate,* Nashville, that the Southern Church is pushing her work among our Southern brethren. Well, there is work enough for us all: only let all bickering cease. The quickest road to harmony and fraternization is *work.*

Colored Work:—It will be remembered that the direction given me by the Bishops was to organize two Conferences during this Conference year, 1868, to wit: Kentucky and Mississippi. These States are remote from each other, and required that we should travel through Tennessee, in order to attend to the direction, so we were constantly passing from one field to the other. The colored people of Mississippi are more numerous than elsewhere that we have labored—perhaps two to one—and as a general thing less intelligent, with less sympathy between the races. In company with Bishop Payne, we attended the Conference at Natchez, and found them completely disorganized. But little attention had been given them, and, of course, they had become the prey to others. Here a plan was set on foot to carry out the General Conference resolutions. Several elders were appointed, and a general interest revived. These, with my assistance, were efficient under God, in raising a Colored Conference, which does credit to the Church. This Conference was expected to embrace Louisiana, but owing to causes not necessary to mention, Louisiana was left out. This I regret. It could so easily have been brought in, and every day makes it the more difficult to organize. In Mississippi at first there was not much interest in the minds of those called of God to take hold of the work, and, till it was apparent that it would succeed, it devolved upon a few. However, when the matter was fairly brought before them, they took hold with much zeal, and soon succeeded in accomplishing the desired work. It is due to Brother John B. Bowen, to state that he worked from its commencement, through darkness or daylight, winter or summer, none the less zealous; he pursued his onward way, and the Church is much indebted to him for his untiring zeal and energy. Many others might be named who then and now are much concerned for the poor of God's heritage. We met at Hazlehurst, January last, and under the patronage of Bishop Kavanaugh, to whom much is due for his efficient aid. We were delighted to see the strength of this glorious Church enterprise, some forty or more preachers, with a large membership, with a fair prospect of future success. This being the third Conference, I will close in my next upon the general work.

Thomas Taylor, Sup't.

Notice.—Quarterly Conference at Mount Holly, Sept. 25th, Quarterly meeting 26th. At Eavesholm, Oct. 3d. At Burlington the 10th, and at Shameng the 17th.

Samuel Watts, Pastor.

For the Christian Recorder.

CELEBRATION.

Mr. Editor:—Permit me to say that we are living in a progressive age of the world, the fastest that ever was known since the creation of our globe. "A nation is born in a day;" the revolution of time is changing things. As a race, we must put on speed, if we expect to stand side by side and elbow to elbow with our white fellow-citizens. If we say we are equal with other people, and cannot prove it, it is bad. But, thank God, as a race, we are coming.

We have been laboring hard with the colored people of Salem to get up a public demonstration to come off September 15th, to celebrate, by a grand procession, the Emancipation proclamation of Abraham Lincoln. It bids fair to be a great affair. There will be a company from Bridgeton, displaying the most suitable colors for the occasion. The Royal Arch of Liberty will be erected in splendor by the Rev. L. C. Chambers. You see by the Programme we will have a brass band and two other bands. We will do all in our power to make it agreeable.

Speakers for the day and night: Revs. Woodlin, B. T. Tanner, J. Williams, A. L. Stanford, J. Smith, L. Patterson, R. Wayman, S. Watts and T. Gould; also, S. Vanbrackle and Mr. Countee, of Canada.

The West Jersey R. R. will carry persons from Philadelphia, Camden, Woodbury and Bridgeton to Salem at reduced fare.

Come all the friends of Freedom. Tickets, including lunch, 37 cents—to the Hall, 25 cents. The exercises will commence at 10.30, A. M., 3, P. M., and 7.30 in the evening. Tickets over the Railroad good for the next day to return home again, *if stated at the time.*

Rev. L. C. Chambers, Chairman.
Rev. L. S. Lewis, Vice President.

Proceeds to benefit the church.
Salem, N. J., Sept. 4.—2t.

☞ Tanner's Apology for one dollar. Every preacher in the connection ought to have it. Especially he ought to have it who is ignorant of African Methodism. Send on one dollar. 25 cents in addition for postage. Address *Box* 2975. tf.

Married.

In Frankford Sept. 2, 1869, by Rev. Henry Davis, Mr. David Alfred Wells to Miss Mary D. Brake, both of Frankford Pa.

WANTED—AGENTS FOR
BIBLE LYRICS.

By Rev. Jno. A. Murray. *The Great Book of the Year. The mature product of 30 years study.* Cordially endorsed by leading clergymen of all the principal denominations. Extraordinary inducements to Agents, *of which Commissions are but a part.* Agents already meeting with splendid success. Send for descriptive circular, and elegant, full page, sample engraving. Address C. F. VENT, Publisher, 3 Barclay St., New York. sep11-4w

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Messrs. Dabney, Morgan & Co., 53 Exchange Place, and M. K. Jesup & Co., 12 Pine Street, N. Y., offer for sale the Bonds of the Kansas Pacific Railway. These Bonds pay seven per cent. in Gold; have thirty years to run; are Free from Government Taxation; are secured by a Land Grant of Three Million Acres of the Finest Lands in Kansas and Colorado. In addition to this special grant the Company also owns Three Millions of Acres in Kansas, which are being rapidly sold to develop the country and improve the road. They are a first mortgage upon the extension of the road from Sheridan, Kansas, to Denver, Colorado. The road in operation 637 miles long upon which it is also a mortgage *now earns more than enough net income to pay the interest on the new loan.* There is no better security in the market—this being in some respects better than Government Securities. *Principal and Interest payable in Gold.* Price 96, and accrued Interest, in Currency. Pamphlets, Maps and circulars furnished on application.
Aug. 11th., 3m.

Science Advances.

As soon as an article purporting to be of utility has been tested, and its merits endorsed by public opinion, unprincipled parties endeavor to replenish their depleted purses by counterfeiting, and substituting a spurious for the genuine article. Some time since, mercury, in the disguise of pills, powders, &c., was given for all diseases of the stomach and liver, while quinine was freely administered for the chills. At length HOSTETTER'S STOMACH BITTERS made its advent, and an entire new system of healing was inaugurated. The beneficial effects of this valuable preparation were at once acknowledged, and mineral poisons suffered to sink into that obscurity to which an enlightened age has consigned them. There have been many spurious Bitters palmed upon the community, which, after trial, have been found perfectly worthless, while HOSTETTER'S has proved a blessing to thousands, who owe to it their restoration to health and usefulness.
For many years we have watched the steady progress of HOSTETTER'S STOMACH BITTERS in public estimation, and its beneficent effects as a cure for all complaints arising from the stomach, of a morbid nature, and we are free to say that it can be relied upon as a certain relief and remedy. Its proprietors have made the above preparation, after years of careful study and sitting, and are now reaping the reward claimed by this valuable specific, and which they so richly merit. It is the only preparation of the kind that is reliable in all cases, and it therefore demands the attention of the afflicted.

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Sept. 4—3w.

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Proprietors, S. R. Van Duser & Co., Wholesale Druggists, 35 Barclay St. and 40 Park Place, New-York.

AN APPEAL.

The African Meth. Epis. Church has a membership of over 225,000. Three-fourths of them were lately in bondage Possessing religious habits that compare favorably with those around them, yet do they greatly stand in need of that religious force which reading bestows They are but babes, yet do the necessities of the times demand that they should be men Men to build up the right. Men to pull down the wrong. Men to defend a pure faith. Men to resist an erroneous one. To help accomplish so desirable an end, we propose to send the *Christian Recorder*, the only colored religious paper in the land among them—to send it gratuously, or at a mere nominal subscription. Thousands of them, who cannot read themselves, have children who can read. They want our paper, but are too poor to subscribe for it. If they get it, they themselves will be made the better men, while a right bent will be given to the minds of their children Who will help us do this good work? What will *you* do? Remember it is more blessed to give than to receive—remember we that are strong ought to bear the infirmity of the weak. Reader, dost thou recognize these truths, if so, how much? Our agent is Mr. J. H. Smith.

Bishop Payne, $10; Benj. Coates, $10; Chas. P. Krauth, $5; W. H. Furness, $5; M Baird & Co., $20; H. Belfield & Co., $3; Wm. Sellers & Co., $20; George Maclean, $7,50; Richard Norris, $5; Thomas Matlack, 2; Cash, $1; Hoopes & Townsend, $5; Cash, $2; E. W Clark, $20; Cash, $10; Phillips Brooks, $5; J H. Bullock, $5; Cash, $5, Cash, $5; Evan Randolph, $5; Cash, $1; Jas. N. Rach, $1; Chas Stewart, $2; Cash, $2.

Died.

MR EDITOR:—I have to record the sad death of our much esteemed friend and brother, Thomas W Greene, on Sunday morning, August 15th, in the triumph of faith. Brother Greene was a young man, widely known throughout the State; one who from his childhood was greatly beloved by all who knew him, and was esteemed very highly by those who were not personally acquainted with him. He was a young man of good education, possessing many qualities, which, I am sorry to say, most young men do not possess. He was noted for his earnestness in any work which he undertook; and he always manifested an unusual interest in the welfare of his fellow men. One of his noblest characteristics was his effort to bring up young men to a level with himself; in this, he seemed to regard them as his brethren He was one of the founders of the Lu Overture Literary Association, which deeply mourns his loss. While chairman of this Association, success was his motto, order his byword. prudence his guide, and heaven his aim. Deeply imbued with religious principles, he worked to subdue every adversary to the cause of Christ. God gave him ten talents, for which, he felt he must give account; consequently he worked accordingly. He seldom closed a letter to any one without cautioning them against temptations; I remember two letters which he wrote me, before disease had crept upon him; at the close of one was written, "Deus vobiscum," and of the other, "Via Crucis, Via lucis" Scarcely twenty-seven summers had passed over his head till "Death" came.

"Leaves have their time to fall,
And flowers to wither at the North wind's breath,
And stars to set; but all,
Thou hast all seasons for thine own, O Death."

While lying in pain, he would exclaim, "I will trust in God, He knows what is best for me;" by his death, society has lost one of its brightest stars, the Church one of its foremost and useful members, community one of its noblest and most energetic citizens, and the household its brightest charm. His memory will ever be cherished by all who knew him. We who remain in the Association of which he was a member, let us inherit the principle, and we shall be able to exclaim as could he, "Impose upon me whatever hardships you please; give me nothing but the bread of sorrow to eat; take from me the friend in whom I had placed my confidence; lay me in the cold hut of poverty, and on the thorny bed of disease; set before me death in all its terrors; do all this, only let me trust in my Saviour, and I will fear no evil; I will rise superior to affliction—I will rejoice in my tribulation" J. W. M.

Providence, August 30, 1869.

In Setauket, L. I, Brother Jacob Tobias, in the 70th year of his age.

He was one of the first fruits of Rev E C. Africanus' labors on Long Island. The Church has lost a wise counsellor, and the community a staunch friend and Christian.

GEO. A. MILLS, Pastor.

One by one the old heroes are dropping off.

The late SARAH ANN ARMSTRONG was the daughter of the late Moses and Margaret Shepard of New Bedford, Mass.

She was born February 7, 1830, in New Bedford. Her parents were members of the A. M. E Bethel church of that city, and were regular in their attendance on all the ordinances of the church. They were respected by all who knew them, by reason of their godly life. Their children were trained in the way they should go. Sarah was remarkably fond of the Sabbath-school, and in 1845, at the early age of 15, she became one of the teachers of the first Sabbath-school organized in our church in this place. In 1846 she was happily converted to God, under the administration of Elder H. J. Johnson. His testimony is, she was converted a shouting Methodist. Her first words were, "Glory to God, Jesus has set me free." She united with Bethel church, of New Bedford, and was appointed to Rev. Jacob Thomas' class, who still lives to testify to her faithful Christian life.

At the age of 17 she became a teacher in the Public School in her native city, and it must be remembered, that in this city all the children go to the public schools alike. Proscription on account of color is not tolerated in New Bedford. God be praised for that. Quite a number of her pupils live today to call her blessed. Both white and black attended her funeral, crowded around her grave and wept as children weep for parents. In this city, as elsewhere, she was greatly beloved. Every one seemed to say, my friend is dead. The editor of the "Christian Recorder" hath truly said, "On both sides of the waters her friends will shed a tear."

She taught the public school at Bordentown, New Jersey, with great credit to herself and the children's parents also. Her next school was Trenton, N. J, where, as elsewhere, she was beloved. After leaving Trenton, she was called to Springfield, Mass, to a public school consisting of all colored. She married Mr. Armstrong, and removed to Philadelphia, thence to Canada, where she became a teacher in the public school, and remained eight years There she united with the Episcopal church, and remained in that church till death. In 1861 she accompanied Rev. A. Crammell and family to Africa. Remained in Africa two years, was much engaged in her Mission, when a mother's request reached her to return home, it would kill her if she did not, as she was always her care-bearer. Sarah, of course, returned. After a little rest, she was requested to take charge of the public school in New Port, R I. She remained here until the Macedonia cry came up from the South, "Come and help us," when she, with a few others, hastened to the South. Her station was in Easton, Md. Here she did a great service, both to the parents and children. She was instrumental in building a fine school-house, and paid for it. In 1868 she returned to Trenton, by request of the people interested in the school of that place. This school was in a very poor state. Some of the Board were of the opinion that nothing could be done. Mrs. Armstrong accepted of it, and in one month had a good school; in three months she needed an assistant. I have known 80 scholars to be present at one time, and some of them could not be seated, and still more were coming.

She remained in Trenton nearly one year, and was to have returned in September This was her desire, as well as the desire of the parents and the Board of Education. But she has finished her important mission.

She spent twenty years as a public school teacher, without a single failure or impeachment or discharge, and in all the places where she had taught she was always welcome to return. She had, among all, but two names, "the Lady," and "the Good Teacher."

In August, 1869, she was taken ill, and, in some way, she came to the conclusion that it was her last sickness She informed her mother of it, who could not, at first, believe it. She requested her mother to accompany her to the grave-lot, to see the graves of her father and sister, and, while there, asked to have her body laid in a certain place in the lot

During her illness she made all her arrangements for her death and burial. She had a great friend in the person of Mary Marsh. She sent for her, and informed her that she must leave her; telling her how very long, and how much, she had loved her, but that they must part. She said to her, "Mary, I know that you will look after mother." The next day she requested her mother to send for Elder Williams, and on August 10th, at 9 o'clock, A. M., I stood at her bedside. She informed me of her illness and expected death, and of her readiness to go and be with Jesus. She requested me to remain in the house until Tuesday, Aug. 17th (a week), saying, "On Tuesday, Elder, you may go." She was buried on Monday, and on Tuesday, I left.

Her death occurred on Saturday morning, Aug. 14th, at 5 minutes before 4 o'clock. She could not speak, but her mind was unclouded. She looked me in the face, and recognized me at once, but could not speak to me. I left her to call the doctor. At my return, she was no more. I am informed that she felt her pulse, and looked anxiously at her mother, as if to say, "I am going"

Her funeral took place on Aug 16th. Her remains were carried from her mother's residence to Bethel church, the spot where she was converted to God. They were attended by white and colored, rich and poor, old and young. One had only to see this funeral to be convinced at once, that a very great woman had fallen in Israel.

Mr. John Freedom conducted all the arrangements, outside of the church, with great credit.

Rev. Smith, Elder in charge, conducted the opening services in church. Prayer was offered by Rev. Hamer. The sermon was delivered, by Elder J. M Williams, from Psalm 116: 15, "Precious in the sight of the Lord is the death of His saints." Rev. Henry J. Johnston followed in a splendid statement of facts in relation to the life, character and death of our beloved sister. This brother received her into the Church nearly 23 years ago, and married her 19 years ago.

Thus ends the life of Sarah Armstrong, who lived in Christ. Her body rests in the ground. Her soul is with Jesus

JAS M WILLIAMS

☞The Sons of Conference of Bethel church are hereby requested to meet in Room No. 4, on 4th Thursday of September. Punctual attendance requested, as business of importance will be presented. On fourth Sunday the Elder Rev. Jas Williams will address the body. Persons desiring to join will please address Wm. E. Stiles by letter, to No. 631 Pine street. By order of President,

WM E. STILES.

aug28–4t

Information Wanted of Robert, George, Anthony, Winnie and Lucy Murray, who were owned by Dr. Smith, in Upperville, Va Robert went away before the war and George was sold. Any information of their whereabouts will be thankfully received by their mother, Hannah Murray. Address,

WM E. STILES,
631 Pine St., Phila.

Information Wanted of Ann Roscoe, formerly lived near Gallatin, Tenn. Belonged to a Mr. Patton, but was purchased by Thos. Roscoe, was left with a trader named John Taylor, who is said to have sold her to South Carolina. Please address her daughter, Amanda Allison, formerly Amanda Shaw, No. 35 North High St., Nashville, care of Daniel F. Carter.

☞Information wanted of my daughter, Maria Francis Wicher; she was owned by the widow Polly Wicher, who lived near the Red Sulphur Springs, between Centreville and Peterstown, Monroe county, Va. Any one knowing of the whereabouts of said person, or that of Amy Wicher, will confer a great favor by writing me in care of Rev. W. H. Hunter, Pittsburg, Pa.

EDIE WICHER,
aug28–2m Pittsburg, Pa.

☞Information wanted of the whereabouts of Minnie Moyes by her daughters, Emma Monroe and Millie Johnson. When we last heard from her she was with Kitty Lathen, the widow of Philison Lathen in Alexandria, Va Any information of her will be thankfully received by her daughters, No. 5 White's court, between Lombard and Pine and 10th and 11th, Philadelphia, Pa. 2t

☞Information wanted of my father, Richard Greene, and also of my mother, Malinda Greene. When I last heard from my father, he was in Washington, and had charge of a vessel plying between Washington and Richmond He formerly lived near Maryland Point, Md Any information of the whereabouts of my parents will be thankfully received by

RICHARD GREENE,
260 Spruce Street, South Camden,
New Jersey.

August 14–1m.

☞Information wanted of Thomas Fuller, Eliza Fuller, and Clarissa Jefferson, a sister to the mother of Henry Fuller. They formerly resided in Baltimore. Address Henry Fuller, care of J. Phelps, Central City, Colorado Territory. tf.

☞Information wanted of Mary Ann and Nicodemus Johnston. When last heard from they were in Germantown, Philadelphia, Pa. Address Wm. Johnston, Corp. Co. "H." 38th Infantry, Fort McRae, New Mexico. tf

☞Information wanted, of my mother, Sarah Hunter, of my brother Charles. We belonged to the widow Hunter. Also of my wife, Sarah Wamton, belonging to Abner Wamton. All of New Madrid, Mo. Address

EDWARD SMITH,
july24–2mos Bloomington, Ill.

Advertisement.

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A Succinct History of the Rise and Progress of the A. M. CHURCH, with a Defense of the same.

"We think it must prove a work of great interest to the denomination"—*Christian Advocate and Journal.*

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aug28–3t

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R. H. GLEAVES,
july17-3m Proprietor.

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PENNSYLVANIA CENTRAL RAILROAD.
After 7 P. M., Sunday, August 29, 1869.

The trains of the Pennsylvania Central Railroad leave the Depot, at Thirty-first and Market Streets, which is reached directly by the Market Street Cars, the last car connecting with each train leaving Front and Market Streets thirty minutes before its departure. The Chestnut and Walnut Street cars run within one square of the Depot.

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THE TRAINS LEAVE DEPOT.

ON SUNDAYS.—The Market Street cars leave Front and Market streets 35 minutes before the departure of each train

Mail Train	8 00 a. m
Paoli Accommodation, 10.30 a. m., 1 10 and	10.30 p. m.
Fast Line	11 50 a. m.
Erie Express	11 30 a. m.
Harrisburg Accommodation	2.30 p. m.
Lancaster Accommodation	4 00 p. m.
Parkesburg Train	5 30 p. m.
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Erie Mail and Pittsburg Express	9.30 p. m.
Philadelphia Express	12 00 p. m.

Erie Mail leaves daily, except Sunday, running Saturday night to Williamsport only. On Sunday night passengers will leave Philadelphia at 8 o'clock.

Philadelphia Express leaves daily. Cincinnati Express daily except Saturday. All other trains daily except Sunday.

The Western Accommodation Train runs daily, except Sunday. For this train tickets must be procured and baggage delivered by 5 p. m., at No. 116 Market street.

TRAINS ARRIVE AT DEPOT.

Cincinnati Express	2,45 a. m.
Philadelphia Express	6 20 a. m.
Paoli Accommodation, 8 20 a. m., 4 05, and	9 50 p m.
Parkesburg Train	9 10 a. m.
Erie Mail	9.35 a. m.
Fast Line	9 45 a. m.
Lancaster Train	12 30 p m.
Erie Express	7 25 p. m.
Day Express	1 30 p m.
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Harrisburg Accommodation	7 25 p. m.

For further information, apply to

JOHN F. VANLEER Jr.,
Ticket Agent, 901 Chestnut Street.
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EDWARD H. WILLIAMS,
sep1 Gen'l Superintendent, Altoona, Pa.

LEE & SHEPARD,

Publishers, Boston, Mass., will give to any respectable person (male or female) who will write to them, such information as will enable them to make money.

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PURE BRED HOGS AND FOWLS.
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And other FARM SEEDS, from DEITZ'S EXPERIMENTAL FARM, Chambersburg, Pa.

Diehl's and Boughton Beardless, Week's and Treadwell's Bearded White Wheats; French White and Red Chaff; Purple Straw Bearded Red Mediterranean, and German Amber Beardless, are the best, earliest, hardiest and most productive Wheats that can be recommended for general cultivation. Price $5 per bushel. 4 pounds of any kind by mail, post paid, for $1. Twenty heads of different varieties sent post paid, for $1 Twenty other varieties of Wheat, Barley, and Oats, of last year's importation. See DEITZ'S EXPERIMENTAL FARM JOURNAL; send and subscribe for it; only $1 50 per year, the most useful Journal printed. Address

sep1-4w GEO. A. DEITZ, Chambersburg, Pa.

No. 432

Missing.

AN APPEAL.

The African Meth. Epis. Church has a membership of over 225,000. Three-fourths of them were lately in bondage. Possessing religious habits that compare favorably with those around them, yet do they greatly stand in need of that religious force which reading bestows. They are but babes, yet do the necessities of the times demand that they should be men. Men to build up the right. Men to pull down the wrong. Men to defend a pure faith. Men to resist an erroneous one. To help accomplish so desirable an end, we propose to send the *Christian Recorder*, the only colored religious paper in the land among them—to send it gratuitously, or at a mere nominal subscription. Thousands of them, who cannot read themselves, have children who can read. They want our paper, but are too poor to subscribe for it. If they get it, they themselves will be made the better men, while a right bent will be given to the minds of their children. Who will help us do this good work? What will *you* do? Remember it is more blessed to give than to receive—remember we that are strong ought to bear the infirmity of the weak. Reader, dost thou recognize these truths, if so, how much? Our agent is Mr. J. H. Smith.

Bishop Payne, $10; Benj. Coates, $10; Chas. P. Krauth, $2; W. H. Furness, $5; M Baird & Co., $20; H. Belfield & Co., $1; Wm. Sellers & Co., $20; George Maclean, $7,50; Richard Norris, $5; Thomas Matlack, 2; Cash, $1; Hoopes & Townsend, $5; Cash, $2; E. W. Clark, $20; Cash, $10; Phillips Brooks, $5; J. H. Bullock, $5; Cash, $5; Cash, $5; Evan Randolph, $5; Cash, $1; Jas. N Rush, $1; Chas Stewart, $2; Cash, $2.

Died.

Mr. Editor:—I have to record the sad death of our much esteemed friend and brother, Thomas W. Greene, on Sunday morning, August 15th, in the triumph of faith. Brother Greene was a young man, widely known throughout the State; one who from his childhood was greatly beloved by all who knew him, and was esteemed very highly by those who were not personally acquainted with him. He was a young man of good education, possessing many qualities, which, I am sorry to say, most young men do not possess. He was noted for his earnestness in any work which he undertook; and he always manifested an unusual interest in the welfare of his fellow man. One of his noblest characteristics was his effort to bring up young men to a level with himself; in this, he seemed to regard them as his brethren. He was one of the founders of the La Overture Literary Association, which deeply mourns his loss. While chairman of this Association, success was his motto, order his byword, prudence his guide, and heaven his aim. Deeply imbued with religious principles, he worked to subdue every adversary to the cause of Christ. God gave him ten talents, for which, he felt he must give account; consequently he worked accordingly. He seldom closed a letter to any one without cautioning them against temptations; I remember two letters which he wrote me, before disease had crept upon him; at the close of one was written, "Dous vobiscum," and of the other, "Via Crucis, Via lucis." Scarcely twenty-seven summers had passed over his head till "Death" came.

"Leaves have their time to fall,
And flowers to wither at the North wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death."

While lying in pain, he would exclaim, "I will trust in God, He knows what is best for me;" by his death, society has lost one of its brightest stars, the Church one of its foremost and useful members, community one of its noblest and most energetic citizens, and the household its brightest charm. His memory will ever be cherished by all who knew him. We who remain in the Association of which he was a member, let us inherit the principle, and we shall be able to exclaim as could he, "Impose upon me whatever hardships you please; give me nothing but the bread of sorrow to eat; take from me the friend in whom I had placed my confidence; lay me in the cold hut of poverty, and on the thorny bed of disease; set before me death in all its terrors; do all this, only let me trust in my Saviour, and I will fear no evil; I will rise superior to affliction—I will rejoice in my tribulation." J. W. M.

Providence, August 30, 1869.

In Setauket, L. I., Brother Jacob Tobias, in the 70th year of his age.

He was one of the first fruits of Rev. E. C. Africanus' labors on Long Island. The Church has lost a wise counsellor, and the community a staunch friend and Christian.

Geo. A. Mills, Pastor.

One by one the old heroes are dropping off.

The late Sarah Ann Armstrong was the daughter of the late Moses and Margaret Shepard of New Bedford, Mass.

She was born February 7, 1830, in New Bedford. Her parents were members of the A M E Bethel church of that city, and were regular in their attendance on all the ordinances of the church. They were respected by all who knew them, by reason of their godly life. Their children were trained in the way they should go. Sarah was remarkably fond of the Sabbath-school, and in 1845, at the early age of 15, she became one of the teachers of the first Sabbath-school organized in our church in this place. In 1846 she was happily converted to God, under the administration of Elder H. J. Johnson. His testimony is, she was converted a shouting Methodist. Her first words were, "Glory to God, Jesus has set me free." She united with Bethel church, of New Bedford, and was appointed to Rev. Jacob Thomas' class, who still lives to testify to her faithful Christian life.

At the age of 17 she became a teacher in the Public School in her native city, and it must be remembered, that in this city all the children go to the public schools alike. Proscription on account of color is not tolerated in New Bedford. God be praised for that. Quite a number of her pupils live today to call her blessed. Both white and black attended her funeral, crowded around her grave and wept as children weep for parents. In this city, as elsewhere, she was greatly beloved. Every one seemed to say, my friend is dead. The editor of the "Christian Recorder" hath truly said, "On both sides of the waters her friends will shed a tear."

She taught the public school at Bordentown, New Jersey, with great credit to herself and the children's parents also. Her next school was Trenton, N. J, where, as elsewhere, she was beloved. After leaving Trenton, she was called to Springfield, Mass., to a public school consisting of all colored. She married Mr. Armstrong, and removed to Philadelphia, thence to Canada, where she became a teacher in the public school, and remained eight years. There she united with the Episcopal church, and remained in that church till death. In 1861 she accompanied Rev. A. Crummell and family to Africa. Remained in Africa two years, was much engaged in her Mission, when a mother's request reached her to return home, it would kill her if she did not, as she was always her care-bearer. Sarah, of course, returned. After a little rest, she was requested to take charge of the public school in New Port, R. I. She remained here until the Macedonia cry came up from the South, "Come and help us," when she, with a few others, hastened to the South. Her station was in Easton, Md. Here she did a great service, both to the parents' and children. She was instrumental in building a fine school-house, and paid for it. In 1868 she returned to Trenton, by request of the people interested in the school of that place. This school was in a very poor state. Some of the Board were of the opinion that nothing could be done. Mrs. Armstrong accepted of it, and in one month had a good school; in three months she needed an assistant. I have known 80 scholars to be present at one time, and some of them could not be seated, and still more were coming.

She remained in Trenton nearly one year, and was to have returned in September. This was her desire, as well as the desire of the parents and the Board of Education. But she has finished her important mission.

She spent twenty years as a public school teacher, without a single failure or impeachment or discharge, and in all the places where she had taught she was always welcome to return. She had, among all, but two names, "the Lady," and "the Good Teacher."

In August, 1869, she was taken ill, and, in some way, she came to the conclusion that it was her last sickness. She informed her mother of it, who could not, at first, believe it. She requested her mother to accompany her to the grave-lot, to see the graves of her father and sister, and, while there, asked to have her body laid in a certain place in the lot.

During her illness she made all her arrangements for her death and burial. She had a great friend in the person of Mary Marsh. She sent for her, and informed her that she must leave her; telling her how very long, and how much, she had loved her, but that they must part. She said to her, "Mary, I know that you will look after mother." The next day she requested her mother to send for Elder Williams, and on August 10th, at 9 o'clock, A. M., I stood at her bedside. She informed me of her illness and expected death, and of her readiness to go and be with Jesus. She requested me to remain in the house until Tuesday, Aug. 17th (a week), saying, "On Tuesday, Elder, you may go." She was buried on Monday, and on Tuesday, I left.

Her death occurred on Saturday morning, Aug. 14th, at 5 minutes before 4 o'clock. She could not speak, but her mind was unclouded. She looked me in the face, and recognized me at once, but could not speak to me. I left her to call the doctor. At my return, she was no more. I am informed that she felt her pulse, and looked anxiously at her mother, as if to say, "I am going."

Her funeral took place on Aug. 16th. Her remains were carried from her mother's residence to Bethel church, the spot where she was converted to God. They were attended by white and colored, rich and poor, old and young. One had only to see this funeral to be convinced at once, that a very great woman had fallen in Israel.

Mr. John Freedom conducted all the arrangements, outside of the church, with great credit.

Rev. Smith, Elder in charge, conducted the opening services in church. Prayer was offered by Rev. Homer. The sermon was delivered, by Elder J. M Williams, from Psalm 116: 15, "Precious in the sight of the Lord is the death of His saints." Rev. Henry J. Johnston followed in a splendid statement of facts in relation to the life, character and death of our beloved sister. This brother received her into the Church nearly 23 years ago, and married her 19 years ago.

Thus ends the life of Sarah Armstrong, who lived in Christ. Her body rests in the ground. Her soul is with Jesus.

Jas. M Williams.

☞ The Sons of Conference of Bethel church are hereby requested to meet in Room No. 4, on 4th Thursday of September. Punctual attendance requested, as business of importance will be presented. On fourth Sunday the Elder Rev. Jas Williams will address the body. Persons desiring to join will please address Wm. E. Stiles by letter, to No. 631 Pine street. By order of President,

Wm. E. Stiles.

aug28–4t

Information Wanted of Robert, George, Anthony, Winnie and Lucy Murray, who were owned by Dr Smith, in Upperville, Va. Robert went away before the war and George was sold. Any information of their whereabouts will be thankfully received by their mother, Hannah Murray. Address,

Wm E. Stiles,
631 Pine St., Phila.

Information Wanted of Ann Roscoe, formerly lived near Gallatin, Tenn. Belonged to a Mr. Patton, but was purchased by Thos. Roscoe, was left with a trader named John Taylor, who is said to have sold her to South Carolina. Please address her daughter, Amanda Allison, formerly Amanda Shaw, No. 35 North High St., Nashville, care of Daniel F. Carter.

☞ Information wanted of my daughter, Maria Francis Wicher; she was owned by the widow Polly Wicher, who lived near the Red Sulpher Springs, between Centreville and Peterstowe, Monroe county, Va. Any one knowing of the whereabouts of said person, or that of Amy Wicher, will confer a great favor by writing me in care of Rev. W. H. Hunter, Pittsburg, Pa.

Eric Wicher,
aug28–2m Pittsburg, Pa.

☞ Information wanted of the whereabouts of Missie Mayes by her daughters, Emma Monroe and Millie Johnson. When we last heard from her she was with Kitty Luthen, the widow of Philison Luthee in Alexandria, Va. Any information of her will be thankfully received by her daughters, No. 5 White's court, between Lombard and Pine and 10th and 11th, Philadelphia, Pa. 2t

☞ Information wanted of my father, Richard Greene, and also of my mother, Malinda Greene. When I last heard from my father, he was in Washington, and had charge of a vessel plying between Washington and Richmond. He formerly lived near Maryland Point, Md. Any information of the whereabouts of my parents will be thankfully received by

Richard Greene,
260 Spruce Street, South Camden,
New Jersey.

August 14–1m.

☞ Information wanted of Thomas Fuller, Eliza Fuller, and Clarissa Jefferson, a sister to the mother of Henry Fellor. They formerly resided in Baltimore. Address Henry Fuller, care of J. Phelps, Central City, Colorado Territory. tf.

☞ Information wanted of Mary Ann and Nicodemus Johnston. When last heard from they were in Germantown, Philadelphia, Pa. Address Wm. Johnston, Corp. Co. "H" 38th Infantry, Fort McRae, New Mexico. tf

☞ Information wanted, of my mother, Sarah Hentor, of my brother Charles. We belonged to the widow Hunter. Also of my wife, Sarah Wamtnn, belonging to Abner Wumtoe. All of New Madrid, Mo. Address

Edward Smith,
july24–2mos Bloomington, Ill.

Advertisement.

TANNER'S APOLOGY
FOR
African Methodism.

A Succinct History of the Rise and Progress of the A. M. CHURCH, with a Defense of the same.

"We think it must prove a work of great interest to the denomination."—*Christian Advocate and Journal.*

"It affords a valuable illustration of the African character, and is written in a style that is not only earnest, but often eloquent."—*N. Y. Tribune.*

"We ask for him and his work a reception worthy of it and of him."—*Zion's Standard and Review.*

"We commend this work to the friends of equal rights throughout the country."—*Frederick Republican.*

"The book is written in a temperate, but dignified style."—*Baltimore Daily Journal.*

"It is in this book that all may learn just what colored men have done, and are doing to educate themselves and improve their condition."—*Christian Recorder.*

"We pronounce it a good thing."—*People's Journal.*

"A book replete with thought and matter."—*Missionary Reporter.*

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Twenty five cents for Postage.

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HOSIERY, DRESS, AND REGALIA TRIMMINGS OF EVERY VARIETY,
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MRS. S. SHORTER HAWKINS continues to keep constantly on hand a splendid assortment of goods—calculated to suit all seasons—at the LOWEST MARKET PRICE.

ALSO,

Ladies' Ready-Made Clothing and Gentlemen's Furnishing Goods always on hand.

"Mrs. Hawkins has also resumed her business at Cape May, where she will be pleased to wait upon all old customers, and as many new ones who wish to get Dry Goods of every kind cheap. Store on Washington St., also on Lafayette St."

☞ A liberal share of patronage is solicited. ☜ july17 tf

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W. H. LONGFELLOW,
No. 2128 RODMAN Street,
Philadelphia.

aug28–3t

Business Stand.

A man wishing a good stand for Business with a large patronage will inquire at No 518 South 6th St.

Banneker House,
Cape May City, N. J.

THE above named HOTEL is now open, and will continue open until November 1st.

R. H. GLEAVES,
july17-3m Proprietor.

THE SABBATH SCHOOL ATTENDANT,

A Fine Sabbath School Journal replete with original matter, devoted exclusively to the interest of the Sabbath School, having a special adaptation to the wants of its various departments. No School, nor family, can afford to be without it, as the introduction of this Paper makes a new era in Sabbath School Literature.

Do not fail to send for a copy. Address

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WILBERFORCE UNIVERSITY,
XENIA, GREENE CO., OHIO,

For the education of young gentlemen and young ladies, without distinction of race or color, is now open and in active operation. It embraces,

1st. The Preparatory Department
2d. The Collegiate Department,
3d. The Theological Department,
4th. The Medical Department.

Expenses, from $150 to $200 per annum.

Young ladies! Young gentlemen! Your nature, your country and your God demand that you make every effort to educate yourselves. The means are now within your reach. Show that you value them. For further information, see the Catalogue of the Wilberforce University, or apply to Bishop Payne, Xenia, Greene county, Ohio.

WILBERFORCE UNIVERSITY.
The Theological Department

Is now in successful operation, and is open for all pious young men desiring to study for the ministry, or those ready therein.

Remember, the time has come when our people begin to demand an educated ministry. Thank God for this! For further information, apply to Bishop Payne, Wilberforce University, Greene Co., Ohio.

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Of this Institution is now open to both sexes. We are prepared to give a thorough Scientific Medical Education to all who aspire to usefulness, distinction, and wealth.

Never was there a time in the history of the human race, when so large and lucrative a field was opened to colored physicians as now. Not long ago you were spurned from the Halls of Science, but now you are invited.

Expenses, about $64 per session. For further information, see the Catalogue of Wilberforce University, or apply to Bishop D. A. Payne, Xenia, Greene county, Ohio.

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sept1–4w GEO. A. DEITZ, Chambersburg, Pa.

THE CHRISTIAN RECORDER

"ETHIOPIA SHALL SOON STRETCH OUT HER HANDS UNTO GOD."

B. T. TANNER, Editor. } Organ of the African Methodist Episcopal Church. { *A. L. STANFORD, General Book Steward.*

New Series, No. 16. PHILADELPHIA, SEPTEMBER 25, 1869. Vol. IX, No. 433.

Poetry.

For the Christian Recorder.

SEA CADENCES.

Many are thy tones, O ocean,
Filling us with strange emotion,
As we hear the murmurs wild!
In their weird and solemn power,
Thou dost send them every hour
To thy yearning, list'ning child.

Like a voice subdued and tragic,
Many of thy songs bring magic;
Others to us hoarsely call.
Some are sweet and fraught with gladness—
Some have strains akin to sadness—
Yet we prize and love them all.

In the heart sigh crushed with sorrow,
Dreading the unknown to-morrow,
Wishing past the drear to-day.
In the soul its burden bearing,
While the lip a smile is wearing—
They have waked an answering lay!

Thou hast psalms of glad thanksgiving,
Choral anthems for the living,—
Dirges for the silent throng—
For the beautiful, who lying
Where the mermaids, low are sighing,
Never more shall form thy song!

There is freedom in thy dashing,
As thy waves the rocks are lashing,
Singing loud their mad refrain,
Of unrest the chords are telling—
And from many a soul's depth welling,
Comes an echo to the strain.

Like some lone heart's plaintive throbbing,
Leap the billows, wildly sobbing,
Flinging to the noiseless air—
Now—a cadence hushed and calming,
Now—a peal, fierce and alarming,
Now—a wail of deep despair!

As the sad, mysterious surges,
Chaunt their melancholy dirges,
For a whisper ne'er repressed—
So within the realm of feeling,
Hopes and longings, swiftly stealing,
Moan forever, unexpressed!

When thy sweetly chiming chorus
Throws its fascination o'er us,
We would fain translate it all;
But in vain is all our trying,
For thy notes are ever dying—
And they baffle as they fall.

Soft thy hymns of awed devotion
Float on waves of ceaseless motion,
To the throne of God above!
Many are thy tones, O, ocean,
Filling us with strange emotion—
Turning souls to praise and love.

Henrietta.

Original Story.

For the Christian Recorder.

MINNIE'S SACRIFICE.

BY MRS. F. E. W. HARPER.

Chap. XX.—*Continued.*

In the afternoon when the body had been prepared for the grave, the sorrowing friends gathered around, tearfully noting the look of peace and rest which had stolen over the pale, dead face, when all traces of the death agony had passed away by the contraction of the muscles.

"That is just the way she looked yesterday," said a sad-eyed woman, whose face showed traces of a deep "and fearful sorrow."

Louis drew near for he was eager to hear any word that told him of Minnie before death had robbed her of life, and him of peace. He came near enough to hear, but not to interrupt the conversation.

"She was at my house yesterday, trying to comfort me, when I was telling her how these Secesh used to *cruelize* us."

"I was telling her about my poor daughter Amy, and what a sprightly, pert piece she was, and how dem awful Secesh took my poor chile and hung'd her."

"Hung'd? Aunt Susan, Oh how was dat?" said half a dozen voices.

"Well, you see it was jist dis way. My darter Amy was a mighty nice chile, and Massa could truss her wid any ting. So when de Linkum Sogers had gone through dis place, Massa got her to move some of his tings over to another place. Now when Amy seed de sojers had cum'd through she was mighty glad, and she said in a kine of childish way, 'I'se so glad, I'm gwine to marry a Linkum soger, and set up house-keeping for myself.' I don't spect she wer in arnest 'bout marrying de sojer, but she did want her freedom. Well, nobody couldn't blame her for dat, for freedom's a mighty good thing."

"I don't like it, I jist loves it," said one of Aunt Sue's auditors.

"And I does too, 'cause I'd rather live on bread and water then be back again in de old place, but go on, Aunt Susan."

"Well' when she said dat, dat miserable old Heston—

"Heston, I know dat wretch, I bound de debil's waiting for him now, got his pitch fork all ready."

"Well, he had my poor girl tookened up, and poor chile, she was beat shameful, and den dey had her up before der sogers and had her tried for saying 'cendiary words, and den dey hed my poor girl hung'd." And the poor old woman bowed her head and rocked her body to and fro.

"Well," she continued after a moment's pause, "I was telling dat sweet angel dere my trouble, and she was mighty sorry, and sat dere and cried, and den she said, 'Mrs. Thomas, I hope in a better world dat you'll see joy according to all the days wherein you have seen sorrow! Bless her sweet heart, she's got in de shining gate afore me, but I bound to meet her on de sunny banks of deliberance."

"And she was at my house yesterday," said another. "She cam'd to see if I wanted any ting, and I tell'd her I would like to hab a little flannel, 'cause I had the rheumatiz so bad, and she said I should heb it. Den she asked me if I didn't like freedom best. I told her I would rather live in a corn crib, and so I would. It is hard getting along, but I hopes for better times. And den she took down de Bible, and read wid dat sweet voice of hers, about de eagle stirring up her nest, and den she said when de old eagle wanted her young to fly she broked up de nest, and de little eagles didn't know what was de matter, but some, how dey didn't feel so camfortable, 'cause de little twigs and sticks stuck in 'em, and den dey would work dere wings, and dat was de way she said we must do; de ole nest of slavery was broke up, but she said we mus'n't get discouraged, but we must plume our wings for higher flying. Oh she did tell it so purty. I wish I could say it like she did, it did my heart so much good. Poor thing, she done gone folded her wing in de hebenly mansion. I wish I was 'long side of her, but I'se bound to meet her, 'cause I'm gwine to set out afresh for heben and 'ternal glory."

And thus did these stricken children of sorrow unconsciously comfort the desolate and almost breaking heart of Louis Lacroix. And their words of love and hope were like rays of light shimmering amid the gloomy shadows that overhung his suddenly darkened life.

Surely, thought Louis, if the blessings and tears of the poor and needy and the prayers of him who was ready to perish would crystalize a path to the glory-land, then Minnie's exit from earth must have been over a bridge of light, above whose radiant arches hovering angels would delight to bend.

While these thoughts were passing through his mind, a knock was heard at the door, and Louis rose to open it, and then he saw a sight which shook all his gathered firmness to tears. Headed by the eldest of Minnie's scholars came a procession of children, each one bearing a bunch of fairest and brightest flowers to spread around the couch of their beloved teacher. Some kissed her, and others threw themselves beside the corpse and wept bitter, burning tears. All shared in Louis' grief, for all had lost a dear, good friend and loving instructor.

Louis summoned all the energies of his soul to bear his mournful loss. It was his task to bow to the Chastener, and let his loved one go, feeling that when he had laid her in the earth that he left her there in the hope of a better resurrection.

Life with its solemn responsibilities still met him; its earnest duties still confronted him, and, though he sometimes felt like a weary watcher at the gates of death, longing to catch a glimpse of her shining robes and the radiant light of her glorified face, yet he knew it was his work to labor and to wait.

Sorrow and danger still surrounded his way, and he felt his soul more strongly drawn out than ever to share the fortunes of the colored race. He felt there were grand possibilities stored up in their future. The name of the negro had been associated with slavery, ignorance and poverty, and he determined as far as his influence could be exerted to lift that name from the dust of the centuries and place it among the most honored names in the history of the human race.

He still remained in the South, for Minnie's grave had made the South to him a sacred place, a place in which to labor and to wait until peace like bright dew should descend where carnage had spread ruin around, and freedom and justice, like glorified angels, should reign triumphant where violence and slavery had held their fearful carnival of shame and crime for ages. Earnestly he set himself to bring around the hour when

Peace, white-robed and pure, should move
O'er rifts of ruin deep and wide,
When her hands should span with lasting love
The chasms rent by hate and pride.

And he was blessed in his labors of love and faith.

CONCLUSION.

And now, in conclusion, may I not ask the indulgence of my readers for a few moments, simply to say that Louis and Minnie are only ideal beings, touched here and there with a coloring from real life?

But while I confess (not wishing to misrepresent the most lawless of the Ku-Klux) that Minnie has only lived and died in my imagination, may I not modestly ask that the lesson of Minnie shall have its place among the educational ideas for the advancement of our race?

The greatest want of our people, if I understand our wants aright, is not simply wealth, nor genius, nor mere intelligence, but live men, and earnest, lovely women, whose lives shall represent not a "stagnant mass, but a living force."

We have wealth among us, but how much of it is ever spent in building up the future of the race? in encouraging talent, and developing genius? We have intelligence, but how much do we add to the reservoir of the world's thought? We have genius among us, but how much can it rely upon the colored race for support?

Take even the *Christian Recorder;* where are the graduates from college and high school whose pens and brains lend beauty, strength, grace and culture to its pages?

If, when their school days are over, the last composition shall have been given at the examination, will not the disused faculties revenge themselves by rusting? If I could say it without being officious and intrusive, I would say to some who are about to graduate this year, do not feel that your education is finished, when the diploma of your institution is in your hands. Look upon the knowledge you have gained only as a stepping stone to a future, which you are determined shall grandly contrast with the past.

While some of the authors of the present day have been weaving their stories about white men marrying beautiful quadroon girls, who, in so doing were lost to us socially, I conceived of one of that same class to whom I gave a higher, holier destiny; a life of lofty self-sacrifice and beautiful self-consecration, finished at the post of duty, and rounded off with the fiery crown of martyrdom, a circlet which ever changes into a diadem of glory.

The lesson of Minnie's sacrifice is this, that it is braver to suffer with one's own branch of the human race,—to feel, that the weaker and the more despised they are, the closer we will cling to them, for the sake of helping them, than to attempt to creep out of all identity with them in their feebleness, for the sake of mere personal advantages, and to do this at the expense of self-respect, and a true manhood, and a truly dignified womanhood, that with whatever gifts we possess, whether they be genius, culture, wealth or social position, we can best serve the interests of our race by a generous and loving diffusion, than by a narrow and selfish isolation which, after all, is only one type of the barbarous and anti-social state.

* * *

☞ Tanner's Apology for one dollar. Every preacher in the connection ought to have it. Especially he ought to have it who is ignorant of African Methodism. Send one dollar 25 cents in addition for postage. Address Box 2975. tf.

For the Christian Recorder.

LETTER FROM BISHOP WAYMAN.

Brother Editor:—When I wrote to you last it was from Salem, Va., where I spent Sunday, the 5th of this month. On Thursday, the 8th, I started to visit Brother J. E. Moore's Charge, "Cave Spring." The ride was short but very rough; there were rocks here, and gulleys there. Reaching the little town, my attention was attracted by a very singular cave in the rocks, from which a large stream of water was issuing. The town took its name from this spring (Cave Spring). I found Brother Moore hard at work teaching a fine day-school. His church is a large unfinished building standing upon the hillside. Three-quarters of an acre of land was donated to the Trustees for their church. Brother Moore is also building a small house for a parsonage, which he hopes to finish this fall.

At night there was a large turn out of the citizens of all colors. Having to leave for Blacksburg next morning, it was necessary for me to leave Cape Spring that night for Salem. Our company consisted of P. E. Diggs and five others and myself. The wagon was too small for us all to ride in, so five of us got into it, and one on a mule, while Brother Diggs took it apostolic style—on foot. Our horse was a fine, spirited animal, but unfortunately he was blind, and the night being dark, it took one to lead and another to drive. Sometimes we were in the road and sometimes out. Once or twice the wagon was against the fence, and came near upsetting, but we got along without any accident. We had to cross the Roanoke river to reach Salem, and as there was no bridge, it had to be forded. The water was about three feet deep, and running very rapidly. I began to feel alarmed for our safety in crossing. Brother Diggs mounted upon the mule, behind the other brother, and led the way, and we followed with our blind horse. We reached the other side safe and sound. I thought if I had not experienced peril by land and sea, I had with a blind horse, and crossing the Roanoke river.

Friday morning I took leave of Salem for Blacksburg. Rev. William B. Derrick met me at the depot at Christiansburg, with Colonel Preston's fine pair of horses and a Jersey wagon, and took me to Blacksburg, where I spent the Sabbath. Blacksburg is one of the prettiest towns in this part of Virginia. It is situated upon the top of the Alleghany Mountains. Brother Derrick has a fine congregation and a large day school of sixty-five scholars, and no man stands higher in the community than he, for anything he wishes he can get. There are three churches and a fine institution of learning—the "Oldin and Preston Institute"—at this place.

A. W. Wayman.

BISHOP SHORTER.

Rev James A. Shorter, the Bishop presiding, was born of free parents, in Washington, D. C., February 4, 1817. He joined the M. E. Church about thirty years ago, at Galena, Ill. Soon after, he went to Philadelphia and joined the African Methodist Episcopal Church, and has been engaged in preaching for the last twenty three years. The first twelve years he preached in the Baltimore Conference. He then moved to Ohio, and was a travelling preacher until May, 1868, when he was elected Bishop. He now has charge of the Tennessee, Arkansas, Mississippi, Louisiana, and Texas Conferences. The other Bishops of the church are: W. P. Quinn, D. A. Payne, J. P. Campbell, A. W. Wayman, T. M. D. Ward, and John M. Brown. Bishop Shorter presides with dignity, and his rulings are prompt and impartial. He is evidently a man of ability, and an honor to the church.

We clip the above from the *Memphis Daily Post.*

* * *

☞ The Harvest Home of Rev. Henry Davis, at Frankford, was certainly one of the most pleasant gatherings in which it has been our privilege to go for a long while. We visited it in company with Rev. Stephen Smith (and, by the way, it is pleasant to ride behind his Fanny). Everything was conducted in the best style, and whilst we remained, there was not manifested the least disorder, but rather a quiet, sociable spirit seemed to pervade the whole ground. The morning exercises were opened by singing "Blow ye the trumpet, blow," and prayer by Rev J. Young. The choir having sung some choice pieces, we made a few remarks, followed by Bishop Campbell, whose sudden and unexpected appearance on the ground increased the pleasure of the day. Brother Davis may congratulate himself upon the pleasurable success of his Harvest Home; we only trust that it was as successful in matters of finance.

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Notice.—All letters and matters pertaining to the Book Concern, subscribers, sale of papers, and all moneys belonging to Book Concern or the paper, must be directed to Rev. A. L. Stanford, Box No. 2974, Philadelphia, and all matters sent by express and in our city must be directed to Rev. A. L. Stanford, No. 631 Pine St.

All letters pertaining to private matters should be directed to Box No. 2074, Philadelphia.

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Two Dollars per annum, strictly in advance. Clergymen $1·75.

RATES:

Advertisements not in conflict with the character of the paper, to a limited extent, will be inserted at the following rates:

One square (ten-lines space) one month	$2 50
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One square (ten lines space) six months,	10 00
One square (ten-lines space) one year,	16 00
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Ten lines cover one-inch space.

The Christian Recorder.

Philadelphia, Saturday Sept. 25, 1869.

☞ Rev. G. H. Turpin has resigned from the pastorate of the Shiloh Baptist Church of this city.

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☞ Dr. Joseph Brister, No. 844 Lombard street, is prepared to give ease to any person suffering from aching or diseased teeth. A real proficient in the science, his work will compare favorably with any. Give him a call.

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☞ A word to our Sabbath-school superintendents. Young brethren send us accounts of your schools. Let them be definite. (*a*) Number of superintendents; (*b*) number of teachers—female, male; (*c*) number of scholars—female, male; (*d*) number of books in library. We hope that our superintendents, who rank among the most intelligent of our members, will make haste and forward these statistics.

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☞ A number of women of the godly sort have manifested their love for the cause in the South, by giving a surprise to Mrs. Emily Rodney, the agent of the churches of the A. M. E. Connexion in the Shenandoah Valley. The amount realized was $17.80. We feel sure that such acts of charity will find a glad response in the bosoms of those poor ones of Christ's flock, who were robbed in peace, and more fearfully robbed in war.

◆

☞ Will not all our brethren in their communications for the column of "Church News," give us the following statistics:—(*a*) Number of local preachers; (*b*) number of exhorters; (*c*) number of leaders; (*d*) number of members; (*e*) number of probationers; (*f*) number of churches, with their value; (*g*) number of churches in course of erection? Will not ALL of our preachers furnish us with these facts? We constantly stand in need of them. Now, brethren, don't forget.

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☞ Tennessee Conference of the A. M. E. Church promises to be the equal of any of her sisters. Organized but one year ago, yet has she so grown that she ranks high in statistics. Read them and let preacher and people take courage:

Number of members, 11,128; preachers, 92; exhorters, 132; churches, 62; value of churches, $90,850; Sabbath-schools, 56; scholars, 3,462; number of books in library, 3,314

◆

☞ Wm. E. Stiles an Exhorter of Bethel Church is soliciting aid to enable him to enter the preparatory class of Wilberforce, our Connection school, to the end that he may be more useful in the Lord's Vineyard. We know brother Stiles, and can heartily commend him to the public. Full of zeal, with a good measure of self-confidence, if he be but tempered with the training which we are sure Wilberforce will impart, he promises to be most useful to his church and people. Again we commend him to the charitably disposed of all names.

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☞ The Committee of the Unitarian Association, after declaring that they have considered schemes for enlarged missionary effort, and in the department of publication say, they are withheld by the fact, that *the receipts of last year have been already appropriated, and the newly adopted plan of having a simultaneous collection from the churches in November, will make it necessary to suspend most of our action that involves new expenditure till the result of this collection is known.* In view of the fact that the Unitarians, as a whole, are the wealthiest class of people in the country, the report of their Secretary does not speak well for their liberality.

☞ *Zion's Herald*, in its issue of September 9th, published several letters from prominent churchmen of the last century. In one written by Bishop Chandler to Dr. Sharp, and bearing date July 15th, 1747, the founders of Methodism come in for a goodly share of his episcopal wrath. Trajan wrote that the primitive Christians "*were not to be sought after;*" but in the eyes of this Christian Bishop it was otherwise. The Bishop wrote:—

"*July* 15, 1747. Mr. Archdeacon:—The spreading of the Methodists, the age, the qualifications, the manner of preaching of these young preachers, and the remedies proper to put a stop to this wild folly, hath given me some thought; but the more I think of these things, the more difficulties occur to my thoughts. The lawyers do not favor our prosecutions, and but few of the justices will stand by us; and considering the temper of the people that are their auditors, every little restraint will be called persecution, and by experience we know that the cry is wont to knit them closer and to increase their numbers. However, the method used in Cheshire, if you approve it, may be tried in one or two places. At first when they preach at the market cross. This seems to stand clearest of the charge of persecution. But then you must be sure of the protection of the neighboring justices, and of the majority of those that usually attend the sessions; for if they should oppose it, or the practice be condemned at their quarter-sessions, these boys will be very insolent, and the auditors numerous and bold. I have indeed one doubt, whether a number of people gathered without arms, and attempting no injury to any person, can be treated as rioters, any more than a mob about a ballad-singer, or a crowd about a mountebank, and therefore I cannot advise it absolutely. But if the church-wardens or others will make the trial, they may, but in case the people will not disperse upon the reading, it will not be advisable to go further. I should have thought, which even the lawyers here do admit, that divine service performed in an unlicensed house, though the doors were open, will denominate that house a conventicle. But since your justices are of another opinion, caution must be used to tread gently, where you are sure they will not go along with you. The Act of Uniformity doth not reach these miscreants, it concerns only such as do service in churches. So that I fear we are destitute of all legal means to control their strolling practices."

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THE MORAL GRANDEUR OF OUR COUNTRY.

America is a great country. Wendell Phillips once characterized it as having "the longest rivers, the largest lakes, the highest mountains, and the most impudent white men." If this be true, then indeed is it possible to be impudent and to be unusually sublime at the same time. But perchance the war has taught them good manners. Be that as it may the spectacle which our country presents to-day, is one of the sublimest earth has ever seen. We had the moral courage to fight a holy war. Rather than curse our soil by the sin of slavery, we took up the gauntlet which the haughty South threw down. Alexander and Charlemagne fought for spoil, and Napoleon for an Empire, Wellington fought for English supremacy, Washington for American independence; but Grant fought for the liberty of the poor. In the contests of all the former no righteous that entered; the contest of the latter was pre-eminently a holy contest. With the former peace came at the option of the contending parties; with the latter it came only at the nod of justice. Victors in the war, what magnanimity to the vanquished!—only requiring them to deal justly by their neighbors. What Christ-like treatment toward the freed! The world may be challenged to produce such another instance of national repentance toward an injured people. What material help given! What number of school-houses and churches erected! What hosts of teachers and friends employed! Gold has been poured out like water to wash away the stains imposed. All this is in perfect keeping with what the nation is attempting and accomplishing to-day. Like a great mill we are grinding a half million and more of Irishmen and Germans every year into American citizens; and are hankering to add to the number a few hundred thousand Chinese.

Within our own borders and beyond them we are in deadly conflict with sin. Science, "falsely so called," infidelity, Romanism, intemperance, social prejudice at home; idolatry and Mohamedanism abroad. All the continents echo to the tread of our soldiers of the cross. In fact our interest is world-wide. As a nation we have received a holy anointing. We are set not only for the defence of the Gospel, but for its propagation as well. Courageously have we set about our Master's work, and, though beleaguered by the hosts of sin, yet are we making, under God, a successful fight. Sublime is the contest, and we are encompassed by hosts of witnesses. God expects every man to do his duty. Unworthy the name of Christian is he who refuses to throw himself, his head, his heart, his purse into the contest. Undone is our country if we gain not the victory. Then let us haste to the field of strife. He is wanting a truly noble spirit who rushes not into this fight; aye, he is really cursed. "Curse ye, Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof: because they came not to the help of the Lord, to the help of the Lord against the mighty."

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"MAN: IN GENESIS AND IN GEOLOGY."

In his fifth section Dr. Thompson handles the question, "The Antiquity of Man" in a manner that cannot but commend it to the Scientist and to the Theologian. Indeed the whole work breathes forth the spirit of compromise—not a compromise of the truth, but of the premature judgment of these two classes which ever threaten to rush to war.

In this section he first shows true science to belong to theology. This is pointedly presented in the following statements.

"Your attention is called to the fact that Nature—by which we mean nothing independent of God, but that course of things in continuity which is established as the result of the creative power—was in existence before man, with its established elements, principles, forces, and laws, as we now know them, (a fact which is very clear upon the face of the geological records) and also that there were immense æons in the proofs of this earth's foundation, during which man could not possibly have existed in its atmospheric and other conditions. We have further seen that there was nothing in nature capable of producing man; that while there has been a law of advance in type-forms through the whole course of creation, there has been also a lifting up, by a coming in from above upon antecedent conditions, which conditions, though necessary to the next step, could not of themselves create or originate that step. We have seen, also, that the nature of the development of the human species from any preceding form of organization has nothing to substantiate it in anything yet discovered, and is unphilosophical in the assumption with which it starts. We have seen, moreover, that man exists not in and of Nature, as a mere part of it, but over Nature, as ruling it, and subjecting it to his uses."

Having thus clearly stated a few facts, though of the utmost importance to this whole subject—for they substantiate the extra-creation of man, he gives the following mild reproof; where all will agree it is needed.

"There is a great deal of superficial talk now-a-days concerning the alleged discoveries and determinations of Science upon this question, as being both in fact and in tone hostile to the Scriptures. Some Scientists, indeed, parade their hostility to the Bible, and some theologians are as forward in their denunciations of science; but there is no just ground for such opposition upon either side."

In answer to the question, *how long has* MAN *been upon the globe?*" the Professor candidly answers, "*I do not know;*" and then turns round and points a barbed arrow to his interrogators in the shape of the question, Does anybody know?

Most concisely does he give, apart from Scripture, the evidences which science brings forth to show that man has dwelt for centuries and ages upon the globe. They are given the reader under four general heads.

(1) *Monumental Remains*—The pyramids of Egypt figure chiefly here. We quote:

"The great pyramids, by the common consent of Egyptologers, are assigned to the fourth dynasty of kings, of the Old Empire, as given by Manetho; and the commencement of this dynasty has been placed by Lepsius, Bunsen, Brugsch, and others at from three thousand to three thousand six hundred years before Christ. Bunsen, however, in his latest recension of Egyptian chronology, revised Manetho's lists by those of Eratosthenes of Alexandria * * * * * * and now he reduces the epochs of the three great pyramids to 2559 B. C."

(2) *Traditions.* This point in the argument of the scientists is passed over briefly for the reason, we are told, that "judicious investigations of Roman and Grecian history—Niebuhr, Mommsen, Grote—have sifted out and thrown aside as worthless, a great mass of early traditions."

(3) *Remains of Human Workmanship* which are found in such relations to extinct races of animals, or in such geological conditions as mark a high antiquity. Under this head is treated the Pile Dwellers, by the Lakes of Switzerland, central Europe, Italy and the British Isles. These were discovered during the years 1853 and 1854, at a season of extreme drought, and during the execution of certain works at Meilen on Lake Zurich. Half decomposed piles or stakes upon which rude dwellings had stood, were extracted from the mud at the bottom of the lakes 2,000 and 3,000 feet from the shore, also flint chips, hatchets, hammers, spear-heads and knives in stone; knives, hatchets, needles, hair-pins, fish-hooks in bone and horn; also articles in bronze and iron. Upon the evidence here adduced, Prof. Jewell in the *Jan. Methodist Quarterly* remarks, "Whatever may be said of them, in relation to the question more immediately before us, (they) are such as must surprise and gratify every lover of science," (and of the truth, we say.)

(4.) *Kitchen Middens or Refuse Heaps* found on the coasts of Denmark and Norway, and on the Atlantic coast of North America. In these heaps are found utensils of stone, horn, and bone, also fragments of pottery, charcoal and cinders. The Dr. gives this class of evidence under the head of Mounds. These evidences of human habitation are brought to prove man's high antiquity, from the fact that they are found some distance from shore, and on more than one occasion several miles, into the sea. "Those on the coast of Denmark are probably made up of the refuse deposited from the kitchens by the aboriginal hunters and fishers of these islands."

In this fourth division, the Dr. also treats that class of evidences for man's antiquity, as is found in *remains found in caves of rivers.* From the able paper of Prof. Jewell we learn that "attention was first pointed to these by Schmerling of Liege, in 1853—4 who studied some of the caverns along the valley of Meuse, in Belgium. Since then both French and English scientists have extended their researches along the banks of the Meuse, the Lesse, the Seine, and the Somme, where numerous caverns have been discovered, and in all of which certain evidences of human habitation have been discovered. In some as at Engis, eight miles south west of Liege, and at Engihoul, human skeletons have been discovered.

We have thus examined the evidences of man's antiquity as treated in chapter or Section Vth of this sterling little volume. Having given them, like a good theologian, Dr. Thompson immediately attempts to give a satisfactory reply to the demands of science. In the case of the first two or three he succeeds *tolerably* well; but it must be confessed that with the last, the Dr. gives evidence of his fears that he would be unhorsed in the end. He asks a most important question, but strangely enough *forgets* to answer it—the question, "What, then, shall we make of these facts in view of the Bible account of the origin of Man?" We have said the Dr. *forgot* to give an answer, we mean a categorical answer, for in truth all that remains of that chapter is an answer to that question and the answer is as good, possibly, as it could be, in the present state of geology and philology. We could wish that we could print all his answer for our readers, but we advise them to procure a copy for themselves. It will amply repay reading.

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INSTITUTE FOR COLORED YOUTH.

The Fall term of the above school has opened, and under the most hopeful circumstances. A building not to be surpassed; a library of carefully selected books; chemical and philosophical apparatus of the most improved construction, with the management of the present corps of teachers, make the Institute second to none in the country. Miss F. M. Jackson and Prof. Catto stand at its head, whose scholastic attainments are of the very highest order. Nor are these all; each assistant is amply qualified to teach the branches which his position demands. The retirement of Miss Mary Patterson is to be regretted; her phlegmatic but constant temperment will be missed.

Altogether the institute gives promise of a long and useful career. In the words of the initiated we say, "So mote it be."

The following is the summary of the school.

Summary:

Classes.	*Nos*	*Studies.*
Senior,	18.	Latin, Greek, Geometry and Trigonometry.
Middles,	10.	Latin, Greek, Nat. Philos.
Juniors,	17.	" Algebra, Milton, Nat. Arithmetic.

1st Introductories, 35. Algebra, Arith. Grammar, Geography and History.

2d Introductories, 33. Arithmetic, Grammar Geography and History.

3d Introductories, 27. Arithmetic, Grammar, Geography and History.

◆

NATIVE CHINESE METHODIST PREACHERS.

At the recent session of the California Conference of the Methodist Episcopal Church, Bishop Kingsley announced the temporary transfer of nine native Chinese preachers to that Conference. The transfer was made in order that they might be advanced in pursuance of the disciplinary requirement to Deacons' orders. After the whole case was presented the Conference cheerfully and unanimously elected them to such orders on condition that the Bishop should find them qualified in their several studies according to usage. These native preachers are to remain in China, and labor in connection with our mission work in that country. We presume that Bishop Kingsley has already sailed from San Francisco *en route* to Foo Chow and Peking. He was to sail from the former port Sept. 2.

We clip the above from the "Christian Advocate" (N. Y.) Say not that it is premature to speak of the duty we owe to Africa. These Chinese Methodist preachers teach all the colored people of the country, especially that class of them who say that "we've got nothing to do with Africa, a lesson. God, the nations, common sense—all say that we have. Surely the African Methodist church must prepare to extend her borders.

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BOOK NOTICES.

The tide seems to be turning in our favor. Now and then it bears to us some recent publication. We can promise those Publishing houses that remember us in the days of our weakness, that we will remember them in the days of our strength. *And we are destined to be strong.* The mental sinews of our church are now in training; and when they shall have become as steel, we promise to strike faithful blows in defence of our friends.

From T. B. Peterson & Bro., we have received *Ruby Gray's Strategy.* The product of Mrs. Stephens' brain, in conjunction with the masterly mechanical work of Messrs. Peterson's workmen, place before the reader quite a palatable dish.

Man, in Genesis and Geology; or, The Bible Account of Man's Creation Tested by Scientific Theories of his Origin and Antiquity. By Joseph P. Thompson, D. D., LL.D. One vol., 12mo. Price $1.

To reconcile Revelation with Science; to go back through Ethnology to the origin of the human race, and to examine critically the theories of the philosophers and writers on the Development Theory, in order to arrive at the facts, and thus settle the question, is the object of the author. Rev. Dr. Thompson, of the Broadway Tabernacle Church in New York, is considered one of the ripest scholars in America. The book contains the gist of a vast amount of Scriptural and scientific knowledge, reviewing all authorities to date.

J. B. Lippincott & Co., 715 and 717 Market Street, have laid us under obligations for this work.

Fœticide or Criminal Abortion, from Lindsay and Blakiston, No. 25 South 6th St., Phila., has been received. Treating upon a subject the most vital, this little publication should receive due treatment at the hands of all who in any way shape public opinion. Price 30 cents.

Mrs. Henry Wood's New Book, *Roland Yorke*, a Sequel to "The Channings," by Mrs. Henry Wood, author of "East Lynne," is in press by T. B. Peterson & Brothers Philadelphia. It is printed from the author's manuscript and advanced proof-sheets, purchased by us from Mrs. Henry Wood, at an expense of One Hundred and Fifty Pounds Sterling, in gold, and will be issued in America, on Friday, September 24th, simultaneously with its publication in Europe. It is the best book that this distinguished authoress has yet written.

The Old Way and only Path of Salvation. By Rev. S. G. Rhoads.

We have received from the author a copy of this very readable book. Its aim seems to be to direct the minds of the people from Earth to Heaven; from Paul and Apollos to Christ; to make better Christians than Sectarians, and the author has succeeded in arranging his matter in a very happy manner. Price $1.00. Perkinpine & Higgins, 56 North 4th St.

MAGAZINES &c.

Guardian of Health, edited by W. M. Cornell, M.D., LL.D., 654 Washington St., Boston. $1.00 per annum. Calculated to do great good by reason of the practical, common sense advice which it gives to the people. It deserves success. The August number is the first we have received, and however late it was most welcome.

Peters' Musical Monthly. 198 Broadway, N. Y. $3 per annum. Its reputation as a first class Musical Journal is rigidly maintained.

Packard's Monthly, Sept., 937 Broadway, N. Y. Such has been the success of this wide-awake magazine—a magazine which the best of authority (Elizabeth Cady Stanton) says, it is "mightiest in power, spirit, purpose, *everything*," of all the magazines, that the publisher has issued his notice of an intended enlargement. He says, the fact is, an enlargement of our dimensions has become absolutely essential to the prosecution of our plans—and the increase in rates, leaving us, even then, at one half the ordinary magazine prices, is only barely sufficient to permit the improvements which we can no longer resist. Our cherished idea of a good, and at the same time a *cheap* magazine, will be religiously carried out.

Eclectic Medical Journal, James Buchanan, M. D., Editor, Philadelphia. $2 per annum. Any and all sources of information that tend to bring healthier children into the world, that the future American may be a well developed man, should be supported. The following are the contents for October:

Original Communications.—On Burns and Scalds, by Flint Lester Keyes, M D., Alberton, Canada; Asthma, by H G. Barrows, M.D, Boston, Mass.; Office Pharmacy, by J. W. Bush, M. D., F E. M. S. P., New Vienna, O.; A Case in Practice, by L. A. Shattuck, M D., Augusta, Maine; Pneumonia, First Stage, by J. H. Brown, M D., Canada, Double Salts of Carbolic Acid, by Jas. Cochran, M.D.; Prolapsus Uteri, by F. L. Gerald, M.D., Nashua, N. H; Hysteria, by Dr. L. H. Washington, Georgia; Spermatorrhœa—Prize Essay; Puerperal Convulsions, by J. Philp, M.D., Canada; For Sale.

Editorial.—Eclectic Medical College of Pennsylvania, Eclectic Medical Society, National Eclectic Medical Association. The Journal for 1870.

Progress of Medical Science.—Obstinate Cases of Acute and Chronic Gonorrhœa successfully treated by Injections of Glycerine of Tannin, Ozæna—Epilepsy—Lobelia, Alopecia—Veratrum Viride—Pruritus—Orchitis—Puerperal Convulsions.

Little Corporal, Sept. A. L. Sewell & Co., Chicago, No. 8 P. O. Place. $1 per annum. In praise of this monthly we have run out of complimentary adjectives. May its shadow never grow less.

The American Stock Journal for Sept., contains the usual variety of interesting articles, also a new Premium List for 1870, offering a large variety of useful articles to all who get up clubs. Specimen Copies, Show Bills, &c., sent *free.* Address, N. P. Boyer & Co., Parkesburg, Chester Co., Pa.

The Musical Independent of Chicago. Lyons & Healy, $2 per annum. The contents of this monthly are always first class. Contents: Before and After. (Poetry); The Piano in the House: A Morning with Thalberg, T. F. Seward in Rome, The Condition of Opera in England, Musical Examination Papers, Betrothal, Poetry, The Prodigal Son in Chinese, Answers to Correspondents, Editorials, The Grading of Piano Lessons, II.; Sheet Music, Books, Normal Musical Academy, The Recent National Peace Jubilee, Monthly Summary of Musical Doings: Chicago, Iowa City, Janesville, Wis., Iowa City, Personal, the Net Results, Leybach's Sixth Nocturne, Music; Kiss Me to Sleep, Mother, Blue-eyed Darling Leoline, La Reine Des Roses, What Restrains Me, The May-Breezes, Prayer from Moses.

The Monthly Journal, Unitarian. No. 26 Chancy St. $1 per annum.

Contents: Our Duties and Prospects, Cambridge Divinity School, Report to the Essex-County Conference on Dr. Noyes' Translation of the New Testament, Shall our Work go on? Our Literature Abroad, Letters from Rev. C. H. Dall, Prospectus of our Theological Schools, New Publications, Meetings of the Executive Committee, Intelligence, Acknowledgments.

Seventh Annual Announcement of the New York College for Women. This interesting pamphlet has come in hand. We take pleasure in making the following notice:

The New York Medical College for Women will begin their Sixth Annual Term of twenty weeks at their new College in Twelfth St., corner of 2d Avenue, the first Monday in November. For Announcements, giving full particulars, address, with stamps, the Dean, Mrs. C. S. Lozier, M.D., or the Secretary, Mrs. C. F. Wells, Box 730, N. Y.

The Western Christian Advocate, Cincinnati. S. M. Merrill, D.D., Editor. This *Advocate* has at length come to hand, but is none the less welcome.

The Western Home, Chicago. A. Parkhurst & Co. We have No. 1, of Vol. II of this monthly. It has as contributors, Henry Ward Beecher, Harriet Beecher Stowe, Robert Collyer, &c. With such an abundance of life, it cannot die.

The Singing People. Philip Phillips, Publisher, 805 Broadway, N. Y. 50 cts. per annum.

Reader, did you ever hear sung, "What are you going to do, Brother?" Well, we have, and by a voice of angel sweetness, too; and instinctively we said, that we would sooner be the author of that piece of music, than the builder of a palace. Well, the author of that hymn is the publisher of the *Singing People.* This fact alone, is sufficient to commend the new quarterly.

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For the Christian Recorder.

LETTER FROM MRS. F. E. W. HARPER.

Georgetown, August 30th, 1869.

Friend Tanner:—You will see by this letter that I have reached the sunny South at last. I am quite pleased with this section of the country. It was through the politeness of Mr. Thomas D Tucker that I came here; he has been engaged in teaching here, and has been quite successful; he has quit teaching and been engaged in a grocery store, and I believe, has been successful in that also, but as he had an eye to the legal profession, he thinks of turning his attention to the study of law. He tells me that he has been well sustained by the colored people, and that is a hopeful feature. Why couldn't some of our young men who will always be overshadowed in Philadelphia by the enterprise, wealth, and commercial activity which has got the start of them, resolve that they will try their fortunes in some of those communities where our people are beginning to rise in the scale of life? I intend visiting an agricultural fair held by the colored people in Henstonville, the first of the kind ever held by the colored among themselves. Does not this look like progress? Things look hopeful out this way. I am now stopping at the house of a carpenter, a master builder and architect, who is now engaged in building a new baking-house. His son, about 18 years old, is engaged in working with him, and the father, I hear, can get more work than he can do. There is a woolen factory here that employs colored hands, and I want to visit it, if I can. I am not content for colored men only to be represented in the legislative halls. I would have them enter every department of business, art, science, and literature, they can honorably fill. Well, in a word, I am pleased with my visit; things look hopeful, and peace seems to be abroad over this part of the country.

Frances E. W. Harper.

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GENERAL BOOK STEWARD'S

Financial Report for three months ending Sept. 6th, 1869.

Sum of Receipts for month of		June,	$411 52
" " " "		July,	622 95
" " " "		Aug.,	1,474 18
		Total,	$2,508 65

Expenses, viz:

June	Paid for	Printing Recorder,	$189 73
"	"	Binding Books,	40 00
"	"	Rent,	25 00
"	"	Editor's Support,	49 00
"	"	General Book Steward's Support,	40 00
"	"	1 Ton of Coal,	9 00
July	"	Binding Books,	70 00
"	"	Printing Recorder,	204 00
"	"	Clerk Services,	26 00
"	"	Gas Bill,	9 52
"	"	Rent,	57 00
"	"	Mailing,	6 15
"	"	M'dse,	54 61
"	"	Editor's Support,	63 27
"	"	General Book Steward's Support,	50 41
"	"	Cleaning Store,	3 50
"	"	Lost by Money Order,	12 00
Aug.	"	Clerk Services,	59 61
"	"	Printing Recorder,	283 78
"	"	Print'g Hymn Books,	100 00
"	"	Binding Books,	94 05
"	"	Editor's Support,	114 14
"	"	General Book Steward's Support,	90 00
"	"	Rent,	57 00
"	"	Old indebtedness to Bishop Campbell,	50 00
"	"	M'dse,	134 69
Sept.	"	Printing Recorder,	50 00
"	"	" Constitutions,	9 00
"	"	Editor's Support,	21 44
"	"	Book Binding,	100 00
"	"	Printing Recorder.	31 88
"	"	" Books,	93 63
"	"	Traveling Expenses,	183 60
"	"	Telegrams,	9 15
"	"	Express Books,	13 90
"	"	Rent,	25 00
		Total,	$2,448 55
		Cash Balance,	$50 10

A. L. Stanford.

ACKNOWLEDGMENTS.

The following persons have paid the amount attached to their names:

Revs. W. R. Revels, $1.75; J. W. E. Early, $1.75; Duck Roberson, $1.75; L. N. Murray, $1.75; Lot Pigeram, $1.75; Geo. Merrill, $1.75; John Claiborn, $1.75; Joseph Anderson, $2 00; D. Randolph, $1.75; Green Williams, $1 75; Richard Kirkman, $1 75; Wm. Spellman, $2.50; J. W Eades, New Richmond, O., $5.00. *Per* Rev. T. W. Steward, J. Sourbough, $2; D. Brown, $2; Augustus Johnson, $2; A. H Gaston, $1; B. Crittendre, $2; G. Primrose, $2.

Per Rev. L. Walker, Eufaula, Ala., Allen Hall, 60 cts.; Mrs. Lorene Peters, 60 cts; Anderson Davis, 60 cts.; Nelson Blackman, 60 cts.; Mrs. Talitha Curtle, 60 cts.; Joseph Sturges, 60 cts.; Joseph Swipes, 60 cts. Each of the above have paid up to January 1st, 1870.

Per W. H. Winder, A. Williams $2.20; Rev. S. B. Jones, Ga, $9.00; Rev. J. W. Eades, Ohio, $5.00; Rev. W. R. Revels, Tenn., $34.57; Rev. Levi Walker, Ala., $15.00.

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GRAND AND POPULAR EXCURSION

Around New York Bay and Staten Island, under the auspices of the Excelsior Cornet Band, Ed H. Johnson, Leader. Leaving Philadelphia from Walnut St. wharf, Monday, September 27th, 1869, at 7 30 A. M, and Camden, 7.42 A. M., by special train of cars over Camden & Amboy R R. to South Amboy, thence by the splendid Steamer *William Cook*, proceeding up the Bay, through the Narrows, affording a fine view of the Celebrated Fort Lafayette, and the fortifications, passing Governor's Island, the City of New York, up the Hudson River, affording a fine view of the famous Palisades, and other beautiful scenes on the River; returning down the Bay, on the inside route, passing by Sailors' Snug Harbor; along Staten Island, with its magnificent scenery; thence to South Amboy, taking the special train and arriving at Philadelphia about 8 30 P. M. Dinner will be served on the boat at the moderate charge of 75 cents.

Fare for the Excursion: Single tickets, $2.50. Gentleman and lady, $4.00. Tickets can be procured at the United States Hotel, foot of Walnut St., Philadelphia; at the office of the *Christian Recorder*, 631 Pine St.; at Poyer & Brown's, 840 Pine St.; or at the depot on the morning of the Excursion.

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BISHOP J. P. CAMPBELL'S APPOINTMENTS.

September 26th, at Philadelphia, Union church, 10 o'clock, A. M., Wesley A. M. E. church 3 o'clock, P. M.

October 3d, at Wilmington, Del., all day.

October 10th, Milton Circuit, at Slaughter Neck, all day.

October 17th, at Laurel, all day.

October 24th, Philadelphia, Bethel church, 6th St., at 10 o'clock, A. M. At Camden, Macedonia church at 3 o'clock, P. M.

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THE ORIGIN OF THE NEGRO RACE;

AND

Does the Negro rest under the Noachic Curse?

By B. T. Tanner.

Will soon be issued from the office of the "Christian Recorder."

Single copies 25 cents. To ministers $1.80 per dozen. Send in your orders. tf.

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Grand Rally!!—There still remains on Wesley A. M. E. Church a debt of $357. We purpose by the blessing of the Lord, and the help of the brethren and friends, to make a clean sweep of it on Sabbath, Sept. 26th, 1869. Will not all our friends come and help us in this, our last struggle? 10½ o'clock, Rev. J. M. Williams; 3 o'clock, Bishop Campbell; 7½ o'clock, Rev. J. H. Smith. Let all come up to the help of the Lord!

sept 18—2t. James Hollen, Pastor.

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☞ Quarterly Meeting at Waters' Chapel, Baltimore, Sept. 26th, 1869. 11 o'clock, M. F. Sluby; 3 o'clock, A. L. Stanford; 7 o'clock, D. W. Moore. A great time may be expected. J. Mitchell, Pastor.

sept 18—2t.

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Notice.—Joseph H. Cole, restaurant, No. 418 South Sixth street, above Lombard, opposite Bethel Church, where he keeps always on hand the very best oysters and other refreshments. Hoping that his old friends and the public generally will give him a call.

August 5–6m.

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KENTUCKY CONFERENCE HIGH SCHOOL, LOUISVILLE, KY.

This Institution was established in accordance with a resolution passed at the Second Session of the Kentucky Conference of the A. M. E. Church, held at Lexington, Aug. 21—29, and is intended to be a preparatory school to Wilberforce University. There will also be formed a Theological Class, which will afford rare advantages to young men having in view the Gospel Ministry. Competent assistance has been procured and no pains will be spared to make the school one of the best in the State. For further information or circulars address

R. G. Mortimer, Louisville, Ky.

sept. 18—3mo.

Advertisements.

INVALID'S HOME,

280 BLEECKER STREET,

NEW YORK.

The Subscriber respectfully announces, that she is now prepared for the reception of Invalids at the above place. Those desirous of her treatment, can here find all the CONVENIENCES AND COMFORTS OF A HOME, beside the advantages accruing from the immediate supervision of the Doctress, as regards Exercise, Diet, &c., as well as her watchful care of the patient during convalescence.

The occupant of the House also avoids the excitement incident to the Hotel, which so often becomes detrimental to the proper restoration of the sick.

sep18 3mos ELIZABETH DUFFELS.

FURNITURE.

Buy your Furniture, Stoves, &c., at R. M. Adger, 718 Lombard St., where he has constantly on hand a variety to suit house keepers, cheaper than elsewhere. Also, the highest cash price paid for old furniture.

sep18–6m

WANTED—AGENTS FOR

BIBLE LYRICS.

By Rev. Jas. A. Murray, *The Great Book of the Year. The mature product of 30 years study.* Cordially endorsed by leading clergymen of all the principal denominations. Extraordinary inducements to Agents, *of which Commissions are but a part.* Agents already meeting with splendid success. Send for descriptive circular, and elegant, full page, sample engraving. Address C. F. VENT, Publisher, 3 Barclay St., New York sep11-4w

CHEAP PAINTING.—

1/3 COST LEAD.

100 lbs of the Pecora Company's Colored Paint (costing $12 50) will paint as much as 250 lbs. of Lead, and wear longer. For particulars, address S BOWEN, Sec'y, No. 153 N. Fourth St., Philada.

Life Insurance.

LIVERPOOL AND LONDON

and

GLOBE INSURANCE CO.,

Office No. 6, Merchants Exchange.

CAPITAL AND ASSETS, - - - $17,000,000.

Insurance for any amount placed in the above or other good Companies by

WILLIAM SCOTT,

919 South 9th St., Philadelphia

PACIFIC RAILWAY GOLD LOAN.

Messrs. Dabney, Morgan & Co., 53 Exchange Place, and M. K. Jesup & Co., 12 Pine Street, N. Y., offer for sale the Bonds of the Kansas Pacific Railway. These Bonds pay seven per cent. in Gold; have thirty years to run; are Free from Government Taxation; are secured by a Land Grant of Three Million Acres of the Finest Lands in Kansas and Colorado. In addition to this special grant the Company also owns Three Millions of Acres in Kansas, which are being rapidly sold to develop the country and improve the road. They are a first mortgage upon the extension of the road from Sheridan, Kansas, to Denver, Colorado. The road in operation 637 miles long upon which it is also a mortgage *now earns more than enough net income to pay the interest on the new loan.* There is no better security in the market—this being in some respects better than Government Securities. *Principal and Interest payable in Gold.* Price 96, and accrued Interest, in Currency. Pamphlets, Maps and circulars furnished on application.

Aug. 11th., 3m.

Solace Advances.

As soon as an article purporting to be of utility has been tested, and its merits endorsed by public opinion, unprincipled parties endeavor to replenish their depleted purses by counterfeiting, and substituting a spurious for the genuine article. Some time since, mercury, in the disguise of pills, powders, &c., was given for all diseases of the stomach and liver, while quinine was freely administered for the chills. At length HOSTETTER'S STOMACH BITTERS made its advent, and an entire new system of healing was inaugurated. The beneficial effects of this valuable preparation were at once acknowledged, and mineral poisons suffered to sink into that obscurity in which an enlightened age has consigned them. There have been many spurious Bitters palmed upon the community, which, after trial, have been found perfectly worthless, while HOSTETTER'S has proved a blessing to thousands, who owe to it their restoration to health and usefulness.

For many years we have watched the steady progress of HOSTETTER'S STOMACH BITTERS in public estimation, and its beneficent effects as a cure for all complaints arising from the stomach, of a morbid nature, and we are free to say that it can be relied upon as a certain relief and remedy. Its proprietors have made the above preparation, after years of careful study and sifting, and are now reaping the reward claimed by this valuable specific, and which they so richly merit. It is the only preparation of the kind that is reliable in all cases, and it therefore demands the attention of the afflicted.

TARRANT'S SELTZER APERIENT.

Infallible for a Hundred Years. For more than a century the feeble and the diseased have been drinking strength and health from the Seltzer Spring. At length its properties have been universalized. The mountain moved not at Mahomet's call, but chemistry, more potent, places the Seltzer Water at every invalid's command. Tarrant's Effervescent Seltzer Aperient is a recreation of that wonderful specific for dyspepsia, biliousness, constipation, and general debility.

SOLD BY ALL DRUGGISTS

Sept. 18—9w

Mrs S. A. Allen

BEAUTIFUL HAIR,

Nature's Crown,

You Must Cultivate It

GRAY HAIR

Is a certain indication

of decay at the roots.

New Style. Important Change.

A REAL HAIR RESTORER AND DRESSING

Combined in One Bottle.

MRS. S. A. ALLEN'S

HAIR RESTORER

Will Restore Gray Hair to its Natural Life, Color and Beauty.

It is a most delightful Hair Dressing.

It will promote luxuriant growth.

FALLING HAIR is immediately checked.

Mrs. S. A. ALLEN'S ZYLOBALSAMUM another *preparation for the Hair; clear and transparent, without sediment. It is very simple and often produces wonderful results. Its great superiority and economy as a Hair Dressing over high cost French Pomades is acknowledged by all not only in this country but in Europe. The Restorer and Zylobalsamum should not be used one with the other.* SOLD BY ALL DRUGGISTS.

Proprietors S. R. Van Duzer & Co. Wholesale Druggists, 35 Barclay St. and 40 Park Place, New-York.

Miscellaneous.

For the Christian Recorder.

TENNESSEE ANNUAL CONFERENCE.

Memphis, Tenn., Sept. 6th, 1869.

The Tennessee Annual Conference (A. M. E. Church) convened at 9 o'clock, A. M., in pursuance of adjournment.

Rev. Bishop Shorter in the chair.

Roll was called—when the proceedings were read and approved.

Nothing of importance occurred until three and a half o'clock, P. M. The Committee on Orders and Admission made their report, which was adopted. The Conference then proceeded to select the place for the meeting of the next Annual Conference. Murfreesboro was chosen. The Committee on Temperance made their report, viz:

"Your committee have had the subject of temperance under consideration, and find the use of intoxicating liquors as a beverage an increasing evil among us as a people, and should be stopped as soon as possible. Your committee, therefore, recommend that our ministers put forth all their efforts against it, both by instruction and example, until the monster is driven from the bounds of the church. Your committee further recommend that the use of tobacco be abandoned as much as possible by all our ministers."

Dr. Revels took exception to the mild manner in which the committee alluded to tobacco, and argued that it was equally destructive in its effects on the human constitution. He offered an amendment to the report of the committee, that it be made the duty of every minister in charge to organize temperance societies and preach against the use of tobacco as well as liquor.

The amendment was adopted.

Rev. Guy Moody was located for one year at his own request.

On motion of Rev. J. W. Early, a committee was appointed to petition the Legislature to incorporate the A. M. E. Church in the State of Tennessee.

Conference adjourned to meet at 3½ o'clock, at Phoenix Chapel.

Afternoon Session.

The Conference convened for the purpose of ordaining to the office and work of a deacon the following candidates: Solomon McReynolds, Joseph Anderson, Henry Bryant, Anderson Eason, Willis Miles (local for itinerancy) William Banks, Solomon Commer, G. W. Dunlap, Scipio Coleman, Cornelius Coleman, Jas. Dye, John Moore, Alexander Winston, Merrit Persons.

The religious services were conducted by Rev. W. R. Revels, who delivered a most impressive sermon from first Timothy, 3: 8-13.

This sermon abounded in cheering advice to the young minister, which was listened to with great patience, and at the end of which every heart around the altar was so animated that the shouts went up from all sides. Even the Dr. himself was made to shout.

After which the hymn, "Alas and did my Saviour bleed," was sung—when Conference adjourned. Benediction by C. Byrd Baker.

Morning Session, Sept. 7th.

Conference convened. Bishop Shorter presiding. The minutes of yesterday read and approved. The Secretary proceeded to read the Statistical Report, which occupied the greater portion of the morning session. The Report showed a great gain in ministers and property. The Report was listened to with much attention and patience.

The Conference re-convened for the purpose of Ordaining candidates to Eldership.

Afternoon Session.

The Ordination Sermon was delivered by the Rev. J. W. Early, in a very impressive manner, and was fraught with instruction. After which the following named Deacons were ordained as Elders: Grun Williams, Blackman Williams, David Randolph, George Merrill, W. W. Hendy, Nelson McGavock.

After which the following coming from other denominations, received the ordination vows of Deacons, in the itinerant work: William Neal, William C. Anderson, David Coleman, Squire Anderson.

Conference adjourned.

Morning Session, Sept. 8th.

Conference convened. Bishop in the chair. Religious services conducted by Rev. James Rhodes.

Minutes read and adopted. Letters and memorials, &c., from different stations and churches, were read. The Secretary called the roll of the candidates for the Itinerancy, when the following answered to their names, as having been passed upon by the committee and conference: Wm. Armour, Squire Henderson, Peter Jones, Nelson McGavock, Alex. Robertson, J. T. H. Gilmore, Thomas Shields, John L. Moore, Edward Cockrel, Wm. A. Hall, Robert Snapp, W. W. Hendy, George Merrill, Jefferson Alexander, Anderson Eason, James Jones, David Randolph, Jeremiah Browne, and John Herden. Joseph Nelson, Isham Leach, Lott Pegram and Bedford Green were admitted to the Itinerancy on probation.

Adjourned.

Afternoon Session.

The Committee on Education reported. The report was referred back to the committee as unsatisfactory.

On motion, Conference resolved itself into the Missionary Society. Rev. Bishop Shorter presiding. The day was passed in receiving dues, &c.

Morning Session, Sept. 9th.

Conference convened. Rev. Bishop Shorter in the chair.

Religious services conducted by Rev. Solomon McReynolds. Minutes read and approved.

On motion, the Secretary was ordered to have printed 1,000 copies of the minutes of the present Conference.

On motion, the pastor of St. John's Chapel, at Nashville, was appointed District Book Steward.

A vote of thanks was given the people of Memphis for their hospitality, &c.

A memorial from the church at Columbia was read. It closed as follows: Furthermore, we request of the Conference to establish a high school in our midst for the education of the colored youth, male and female. For this purpose we hereby tender you the use of the property owned by us at this point.

The Committee on Education reported as follows:

"Your Committee on Education beg leave to report that we have had the subject under careful consideration and find the cause is advancing. The education of our people is a matter of vital importance, but your committee think it unnecessary to go into any argument in regard to the benefits to be derived from it before a conference of Methodist ministers. As the Wilberforce University is an institution wholly belonging to our denomination, we recommend that our ministers lay its claims before our people within the bounds of our conference. We further recommend that the petition from Columbia be granted, and that five trustees be appointed, whose duty it shall be to draft a constitution and report the same at the next Annual Conference." Report adopted.

After which the Conference adjourned to meet at Murfreesboro in 1870.

Bishop Shorter made the following appointments for the ensuing year:

Avery Chapel, Memphis—Rev. J. W. Early.
Phoenix Chapel, Memphis—Rev. Blackman Williamson.
St. John's Chapel, Nashville—Rev. Page Tylor.
St. Paul's Chapel, Nashville—Rev. W. R. Revels.
Clarksville—Rev. Richard Kirkman.
Columbia—Rev. B. L. Brooks.
Pulaski—Rev. James Rhodes.

CIRCUITS AND MISSIONS.

Murfreesboro—Rev. John Clayborne.
Mt. Pleasant—Rev. J. J. McElroy.
Fayetteville—Rev. D. Robinson.
Shelbyville—Rev. L. N. Merry.
Hartsville—Rev. M. Howard.
Goodrichville—Rev. Edward Cockrell.
Charlotte—Rev. N. McGavock.
Kingston Springs—Rev. James Gilmore.
Franklin—Rev. J. Bowman.
Paris—Rev. Gilbert Algee.
Brownsville—Rev. Joseph Anderson.
Dover—Rev. Soloman McReynolds.
Pigeon Roost—Rev. Green Williams.
President's Island—Rev. Alexander Robinson.
Springfield—Rev. Wm. A. Hall.
Chattanooga—Rev. Henry Burns.
St. James—Rev. John L. Moore.
Linville—Rev. Thomas Shields.
New Hope—Rev. Squire Henderson.
Wolf River—Rev. Wm. Armour.
McMinnville—Rev. Wm. C. Anderson.
Lemon Springs—Rev. Tony Phelps.
Huntington—Rev. James Jones.
Wartrace—Rev. Bedford Green.
Red River—Rev. David Randolph.
White Bend—Rev. Scott Pegram.
Prospect—Rev. Henry Bryant.
Pleasant Hill—Rev. Robert Snapp.
Providence—Rev. Robert Tolly.
Cumberland—Rev. Isham Leach.
Alexander—Rev. Joseph Nelson.

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A. M. E. CHURCH NEWS.

Delaware, O., Sept. 8th.—DEAR EDITOR:—I beg to report the doings of my people. They are at work and God is with us. I have just returned from Marysville, where I have organized a society. On the 7th, with my Elder, I opened a Bush Meeting, at which we had about one thousand persons. It was conducted as follows: At 10 o'clock, A. M., preaching by the Elder from the text, "O come, and let us return unto the Lord!" At 3 o'clock, P. M., by Rev. Morris, of Springfield, from the text, "I am Alpha and Omega." At 8 o'clock, being disappointed, I filled the appointment. Text, "Who is on the Lord's side?" On Monday, at 11 o'clock, Rev. Mr. Day, of Springfield; text, "The time is coming, and now is, when the true worshipers shall worship God in spirit and in truth." At 4 o'clock I filled the stand; text, "Come and see the place where the Lord lay," and at 8 o'clock we held our love feast. The good Lord was with us.

I have told the pleasant part, now for the unpleasant part. While preaching was going on, two Elders' sons, within three hundred yards of the stand, were gambling on Sabbath afternoon. Oh, fathers, wake up! and see that your sons don't go to the devil, and you looking at them.

Eufaula, Ala., Sept. 12th, 1869.—MR. EDITOR:—Permit me to have a small space in your much loved paper for the purpose of endorsing it. It is just what we want. We have had a glorious revival, and have had many converts, among them ten young children under twelve years of age. When we administered communion on the *first* Sabbath in the month, it was a pleasant sight to see these young children come forward and consecrate themselves to God.

Yours, L. WALKER.

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Yours for the glory of God in His sanctuary,
J. H. SMITH.

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For the Christian Recorder.

LETTER FROM R. H. CAIN.

MR. EDITOR: Rev. T. G. Steward in your issue of August 28th, has what he deems a "*denial*" of what was never asserted by me in the article relative to the parochial school of Charleston. He states that I said he "did not desire to wait until he rose to the position of a teacher in the school alluded to,—that he refused to give his time and talents to the education of the youth of the Church," and "*for these causes the Bishop removed him*." Brother Steward did certainly know that he misstated me, when he penned the sentence which I have italicised, for it does not occur in the article in the *Missionary Record*, which he purposes to deny. This is what occurred: "It was discovered that Rev. Steward did not desire to wait his time and rise in this position as a teacher of the youth. He moved the school out of the church and *rented* a room, and set up a school on his own account, and refused to give his time and *talents* to the education of the youth of the Church *unless it paid him better*. He closed his enterprise in three months, and his *removal to another field by the wisdom of the Bishop*." This closing sentence as printed, is not full, I being absent from home and could not read the proof. But it does not state that Rev. Steward was removed *for "that cause*." The honored position of this young brother will not allow me to pass by his error, nor fail to correct the wrong impression which might be made by his peculiar manner of contradicting what was never uttered. He pronounces the "whole a vile slander, having its only foundation in the *malicious heart of the irresponsible author*." He then like Goliath of Gath, with great swelling ostentation, challenges the Bishop, and then "defies the whole Church with the rest of *mankind*," (O!) "to point out a single instance where I failed to do my duty to the best of my ability and opportunity."

That is true; doubtless. When a man has no "*ability*" he is not to be blamed if he is a most *successful failure*. Had this young Goliath denied that he did refuse to keep the school because it did *not pay him more money*, he might have attempted to deny what he knew was true; he knows that the statements made are as true a fact as ever was stated, he knows that he did rent a room at *ten dollars* per month, and took the children there and taught them for ($3) three dollars per quarter, and that I sent my niece to him, notwithstanding he had declared that he would not teach in the *church*, because the school would be under *my control as Presiding Elder* for this District.

He says, to "R. H. Cain and all others that are concerned, that the least said about my sojourn in Charleston, the better, as I have documents on hand to bring action to light that are not creditable to men in high ecclesiastical positions." I desire this young man to understand, that he is not yet the *equal*, much less the superior of any official in the African M. E. Church; that he dare crack his whip of insolence over our heads. If he has "documents" on hand, "let him produce them in *court*, and we will examine them; *he appeals to Cæsar; to Cæsar he shall go*." I pronounce the missionary work of T. G. Steward in the South Carolina Conference as one of *the most successful failures of all the ministers of our Church, who have been appointed in the missionary field from his appointment in Beaufort by Bishop Payne* in 1865, *till his* transfer to Georgia Conference in 1868. Every man, of Southern birth, has done better, and has been more successful than he has in raising congregations, and building up our Church. His whole career in the South has been one of grumbling and fault-finding with the Church and its officers, because he did not receive large amounts of salary for his most imperfect work. Every congregation of which he took charge in this State, diminished down to non-sustaining point, and if he persists in insulting the honor of the Church by his constant abuse of its officers from the Bishops down to the lowest member, he may find a pathway not the most pleasant to walk in. I have a desire for peace and friendship for my brethren; but when this young scion who has been clothed with garments not his, but placed on him before he was grown to manhood, proposes to degrade us, by his fulminations, he reckons without his host.

R. H. CAIN.

Charleston, S. C., Sept. 7, 1869.

For the Christian Recorder.

MISSIONARY NEWS.

The second grand Concert of the Missionaries of Charity, was given at the A. M. E. Church, in this City, Sunday, Sept. 4th. The concert was opened with singing by the Society.

1st. "Mary to the Saviour's Tomb." 2d. Reading of the Publication of the First Concert of the Society, (published in the *Christian Recorder*,) by Jordan Thomas. 3d. Usefulness of Members. An Address. By A. D. Gray. 4th. Singing by the Society, "In the Light of God." 5th. Young Men. An Address. By Wm. Hughes. 6th. Usefulness of Missionaries. An Original Composition. By H. Williams. 7th. Singing by the Society, "I want to be an angel." 8th. Judgment Day. Declamation. By Miss E. Robinson. 9th. Address. By Rev. Charles Peters. 10th. Charity. Original Composition. By Miss Mary Walker. 11th. Address. By Minister in Charge, Rev. J. Gibbon. 12th. Benefit of Societies. Original Composition. By Asbury Thomas. Society closed with reading by Jordan Thomas. Subject—"*Colonization*," from the *Christian Recorder*.

Dear Editor:—Since last writing, our Society has increased thirteen in number, and it is our hope that by the next writing, we can boast of having the best Society in the State, for the number of colored inhabitants there are in the place. It numbers about 35 families, nearly all of whom are Christians, but not one half the children attend either Sabbath or Day School, which they ought to do. If there were no Sabbath or Day School for them to attend, there would be a great confusion about it, and the report would be, "Because we are a colored or Negro race, we are deprived of the rights and privileges that belong to us; that is, our children are growing up in ignorance." The children are not to blame. No! it is the fault of the parents. It is their duty to see that their children attend school, for there is a chance for the colored male and female to make their mark in this wide world. Fair inducements are offered upon all sides. The fields are open to them. College doors are thrown open and they are invited to enter. Remember, the day is drawing near when we, as a colored race, will show our talents to the world.

Rise up, young men! Why do you sleep when the sun is shining so brightly upon you?

I remain yours truly,
JORDAN JEREMIAH THOMAS,
Cor. Secretary M. of C. Society,
Box 2389, Lancaster, O.

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CONFERENCE CALENDAR FOR 1869.

Texas Conference, San Antonio, Jan. 20, Bishop Shorter.
Mississippi Conference, Natchez, Dec. 1, Bishop Shorter.
Louisiana Conference, Baton Rouge, Dec. 15, Bishop Shorter. tf.

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☞ An adjourned public meeting will be held in Liberty Hall, Lombard St., below Eighth, on Thursday evening, September 23rd. Subscriptions to shares will be taken, also election of officers.

Rev. F. P. MAINE, *Sec. pro tem.*

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SECOND GRAND MASS MEETING.

The Second Grand Mass Meeting in the interest of the Union Printing Press Association of the A. M. E. Church, will take place in Union A. M. E. church, Coates St., on next Wednesday evening, Sept. 29th. I. C. Wears, Esq., and Gen. Gregory will address the meeting. The choir is especially invited to be present.

◆

TO OUR MUSICAL FRIENDS.

Believing that the musical interests of our people will be benefited by the introduction of Peters' Musical Monthly, we have made arrangements with the Publisher to offer as follows—our paper one year and Peters' Musical Monthly for six months, (one volume,) for $2.75; or any one sending us the names of two subscribers with $4 50 will be presented with a half-yearly subscription to Peters' Musical Monthly—and when we tell our friends that this is equivalent to giving them at least 60 pieces of music, they will see that we wish them all to "sing, play, and be happy."

Now let us hear from our musical friends. By a little energy any one may supply himself with the choicest sheets of music cheap. tf.

◆

ANOTHER PAPER FOR THE CHILDREN.—The General Book Steward of the African M. E. Church is making arrangements to issue "The Children's Recorder," designed especially for circulation among the Sunday-schools of that Church. If edited by Rev. Mr. Tanner, Editor of *The Christian Recorder*, it will be at least a *live sheet*. It will be issued at the African Methodist Episcopal headquarters, Philadelphia.—*Christian Advocate, N. Y.*

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☞ West Chester Quarterly Meeting, assisted by the Rev. J. H. Smith, pastor of the Union A. M. E. church, Coates St., Philadelphia, also H. H. Lewis, of Penningtonville Circuit.

John C. Cornish,
Presiding Elder in charge.

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ACKNOWLEDGMENT.

To the waiters and friends of Cresson Springs:—GENTLEMEN:—I have the honor of returning you my sincere thanks for the favor conferred, hoping ever to have a warm place in your affections.

Yours respectfully,
G. H. TURPIN.

◆

☞ Information wanted of my sisters Margery and Mahala Cannon, and Stephen Cannon, my brother. They belonged to Jos. Neil. Margery fell to his daughter Eliza Ann Robison. All of Seaford, Del. I left Delaware 35 years ago, since which time I have heard nothing definite. They were sold South. Any information please address to Somerset Cannon, Valley Forge, Chester Co., Pa. sept. 18—4t.

Information Wanted of Robert, George, Anthony, Winnie and Lucy Murray, who were owned by Dr. Smith, in Upperville, Va. Robert went away before the war and George was sold. Any information of their whereabouts will be thankfully received by their mother, Hannah Murray. Address,

WM. E. STILES,
631 Pine St., Phila.

Information Wanted of Ann Roscoe, formerly lived near Gallatin, Tenn. Belonged to a Mr. Patton, but was purchased by Thos. Roscoe, was left with a trader named John Taylor, who is said to have sold her to South Carolina. Please address her daughter, Amanda Allison, formerly Amanda Shaw, No. 35 North High St., Nashville, care of Daniel F. Carter.

☞ Information wanted of my daughter, Maria Francis Wicher; she was owned by the widow Polly Wicher, who lived near the Red Sulphur Springs, between Centreville and Peterstown, Monroe county, Va. Any one knowing of the whereabouts of said person, or that of Amy Wicher, will confer a great favor by writing me in care of Rev. W. H. Hunter, Pittsburg, Pa.

EDIE WICHER,
aug28–2m Pittsburg, Pa.

Married.

HAZED—HOALDEN.—At Bethel church on the 6th instant, by the Rev. James Morris Williams, Mr. Minnis Hazed, of Delaware, to Miss Maria Jane Hoalden, of Philadelphia, Pa.

Died.

Died in Ridley, Sept. 2nd, 1869, James Benjamin Francis Adams, son of Robert P. and Sarah Adams, aged nineteen years, six months and eight days.

Advertisement.

Banneker House,

Cape May City, N. J.

THIS above named HOTEL is now open, and will continue open until November 1st.

R. H. GLEAVES,
july17-3m Proprietor.

THE SABBATH SCHOOL ATTENDANT,

A Fine Sabbath School Journal replete with original matter, devoted exclusively to the interest of the Sabbath School, having a special adaptation to the wants of its various departments. No School, nor family, can afford to be without it, as the introduction of this Paper makes a new era in Sabbath School Literature.

Do not fail to send for a copy. Address

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Pittsburgh, Pa.

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Hartford, Conn

A. & J. J. CORBIN, Agents and Attorneys,
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Jacob H. Simms'

INTELLIGENCE Office, No. 132 West 30th Street, bet. 6th and 7th Avenues, New York City. First-class help wanted, male and female, to fill excellent situations in the city and country. You can come from any part of the universe, for I have not sufficient female help here to supply the demand. Wages very good. Office hours from 7. A. M. to 7 P. M. july24–tf

PENNSYLVANIA CENTRAL RAILROAD.
After 8 P. M., Sunday, September 5, 1869.

The trains of the Pennsylvania Central Railroad leave the Depot, at Thirty-first and Market Streets, which is reached directly by the Market Street Cars, the last car connecting with each train leaving Front and Market Streets thirty minutes before its departure. The Chestnut and Walnut Street cars run within one square of the Depot.

Sleeping Car Tickets can be had on application at the Ticket Office, North-west corner of Ninth and Chestnut Streets, and at the Depot.

Agents of the Union Transfer Company will call for and deliver Baggage at the Depot. Orders left at No. 901 Chestnut street, or No. 116 Market Street, will receive attention.

THE TRAINS LEAVE DEPOT.

Mail Train	8.00 a. m.
Paoli Accommodation, 10.40 a. m., 1.10 and	7.10 p. m.
Fast Line	11.50 a. m.
Erie Express	11.00 a. m.
Harrisburg Accommodation	2.30 p. m.
Lancaster Accommodation	4.00 p. m.
Parkesburg Train	5.30 p. m.
Cincinnati Express	8.00 p. m.
Erie Mail and Pittsburg Express	9.30 p. m.
Accommodation	11.00 p. m.
Philadelphia Express	12.00 p. m.

Erie Mail leaves daily, except Sunday, running Saturday night to Williamsport only. On Sunday night passengers will leave Philadelphia at 8 o'clock.

Philadelphia Express leaves daily. Cincinnati Express daily except Saturday. All other trains daily except Sunday.

The Western Accommodation Train runs daily, except Sunday. For this train tickets must be procured and baggage delivered by 5 p. m., at No. 116 Market street.

TRAINS ARRIVE AT DEPOT.

Cincinnati Express	2.45 a. m.
Philadelphia Express	6.20 a. m.
Erie Mail	6.20 a. m.
Paoli Accommodation, 8.20 a. m., 4.05, and	6.35 p. m.
Parkesburg Train	9.10 a. m.
Fast Line	9.35 a. m.
Lancaster Train	12.30 p. m.
Erie Express	0.10 p. m.
Day Express	1.30 p. m.
Pacific Express	5.25 p. m.
Harrisburg Accommodation	9.40 p. m.

For further information, apply to

JOHN F. VANLEER, Jr.,
Ticket Agent, 901 Chestnut Street.
FRANCIS FUNK, Ticket Agent,
116 Market Street.
SAMUEL H. WALLACE, Ticket Agent, at the Depot.

The Pennsylvania Railroad Company will not assume any risk for baggage, except for wearing apparel, and limit their responsibility to One Hundred Dollars in value. All baggage exceeding this amount in value will be at the risk of the owners unless taken by special contract.

EDWARD H. WILLIAMS,
sep1 Gen'l Superintendent, Altoona, Pa.

LEE & SHEPARD,

Publishers, Boston, Mass., will give to any respectable person (male or female) who will write to them, such information as will enable them to make money.

FOR SALE.

PURE BRED HOGS AND FOWLS.

WINTER SEED WHEAT

And other FARM SEEDS, from DEITZ'S EXPERIMENTAL FARM, Chambersburg, Pa.

Diehl's and Boughton Beardless, Week's and Treadwell's Bearded White Wheats; French White and Red Chaff, Purple Straw Bearded Red Mediterranean, and German Amber Beardless, are the best, earliest, hardiest and most productive Wheats that can be recommended for general cultivation. Price $5 per bushel. 4 pounds of any kind by mail, post paid, for $1. Twenty heads of different varieties sent post paid, for $1. Twenty other varieties of Wheat, Barley, and Oats, of last year's importation. See DEITZ'S EXPERIMENTAL FARM JOURNAL, send and subscribe for it; only $1 00 per year; the most useful Journal printed. Address

sep1-4w GEO. A. DEITZ, Chambersburg, Pa.

No. 434

pp. 1 and 2

missing.

Miscellaneous.

For the Christian Recorder.

TENNESSEE ANNUAL CONFERENCE.

MEMPHIS, Tenn., Sept. 5th, 1869.

The Tennessee Annual Conference (A. M. E. Church) convened at 9 o'clock, A. M., in pursuance of adjournment.

Rev. Bishop Shorter in the chair.

Roll was called—when the proceedings were read and approved.

Nothing of importance occurred until three and a half o'clock, P. M. The Committee on Orders and Admission made their report, which was adopted. The Conference then proceeded to select the place for the meeting of the next Annual Conference. Murfreesboro was chosen. The Committee on Temperance made their report, viz:

"Your committee have had the subject of temperance under consideration, and find the use of intoxicating liquors as a beverage an increasing evil among us as a people, and should be stopped as soon as possible. Your committee, therefore, recommend that our ministers put forth all their efforts against it, both by instruction and example, until the monster is driven from the bounds of the church. Your committee further recommend that the use of tobacco be abandoned as much as possible by all our ministers."

Dr Revels took exception to the mild manner in which the committee alluded to tobacco, and argued that it was equally destructive in its effects on the human constitution. He offered an amendment to the report of the committee, that it be made the duty of every minister in charge to organise temperance societies and preach against the use of tobacco as well as liquor.

The amendment was adopted

Rev. Guy Moody was located for one year at his own request.

On motion of Rev. J. W. Early, a committee was appointed to petition the Legislature to incorporate the A M E Church in the State of Tennessee

Conference adjourned to meet at 3½ o'clock, at Phoenix Chapel.

Afternoon Session.

The Conference convened for the purpose of ordaining to the office and work of a deacon the following candidates: Solomon McReynolds, Joseph Anderson, Henry Bryant, Anderson Eason, Willis Miles (local for itinerancy) William Banks, Solomon Commer, G. W Dunlap, Scipio Coleman, Cornelius Coleman, Jas. Dye, John Moore, Alexander Winston, Merrit Persons.

The religious services were conducted by Rev. W. R Revels, who delivered a most impressive sermon from first Timothy, 3: 8-13.

This sermon abounded in cheering advice to the young minister, which was listened to with great patience, and at the end of which every heart around the alter was so animated that the shouts went up from all sides Even the Dr. himself was made to shout.

After which the hymn, "Alas and did my Saviour bleed," was sung—when Conference adjourned Benediction by C Byrd Baker.

Morning Session, Sept. 7th.

Conference convened. Bishop Shorter presiding. The minutes of yesterday read and approved. The Secretary proceeded to read the Statistical Report, which occupied the greater portion of the morning session. The Report showed a great gain in ministers and property. The Report was listened to with much attention and patience.

The Conference re-convened for the purpose of Ordaining candidates to Eldership.

Afternoon Session.

The Ordination Sermon was delivered by the Rev. J W Early, in a very impressive manner, and was fraught with instruction. After which the following named Deacons were ordained as Elders: Oran Williams, Blackman Williams, David Randolph, George Merrill, W W. Handy, Nelson McGavock.

After which the following coming from other denominations, received the ordination vows of Deacons, in the itinerant work: William Neal, William C. Anderson, David Coleman, Squire Anderson.

Conference adjourned.

Morning Session, Sept. 8th.

Conference convened. Bishop in the chair. Religious services conducted by Rev. James Rhodes.

Minutes read and adopted. Letters and memorials, &c., from different stations and churches, were read. The Secretary called the roll of the candidates for the itinerancy, when the following answered to their names, as having been passed upon by the committee and conference: Wm. Armour, Squire Henderson, Peter Jones, Nelson McGavock, Alex. Robertson J. T. H Gilmore, Thomas Shields, John L. Moore, Edward Cockrel, Wm A Hall, Robert Snapp, W W. Handy, George Merrill, Jefferson Alexander, Anderson Eason, James Jones, David Randolph, Jeremiah Browne, and John Harden Joseph Nelson, Isham Leech, Lett Pegram and Bedford Green were admitted to the Itinerancy on probation.

Adjourned.

Afternoon Session.

The Committee on Education reported. The report was referred back to the committee as unsatisfactory.

On motion, Conference resolved itself into the Missionary Society. Rev Bishop Shorter presiding. The day was passed in receiving dues, &c.

Morning Session, Sept 9th.

Conference convened Rev. Bishop Shorter in the chair

Religious services conducted by Rev. Solomon McReynolds Minutes read and approved.

On motion, the Secretary was ordered to have printed 1,000 copies of the minutes of the present Conference

On motion, the pastor of St. John's Chapel, at Nashville, was appointed District Book Steward.

A vote of thanks was given the people of Memphis for their hospitality, &c.

A memorial from the church at Columbia was read. It closed as follows: Furthermore, we request of the Conference to establish a high school in our midst for the education of the colored youth, male and female. For this purpose we hereby tender you the use of the property owned by us at this point.

The Committee on Education reported as follows:

"Your Committee on Education beg leave to report that we have had the subject under careful consideration and find the cause is advancing The education of our people is a matter of vital importance, but your committee think it unnecessary to go into any argument in regard to the benefits to be derived from it before a conference of Methodist ministers As the Wilberforce University is an institution wholly belonging to our denomination, we recommend that our ministers lay its claims before our people within the bounds of our conference. We further recommend that the petition from Columbia be granted, and that five trustees be appointed, whose duty it shall be to draft a constitution and report the same at the next Annual Conference." Report adopted

After which the Conference adjourned to meet at Murfreesboro in 1870.

Bishop Shorter made the following appointments for the ensuing year:

Avery Chapel, Memphis—Rev. J. W Early.
Phoenix Chapel, Memphis—Rev Blackman Williamson
St John's Chapel, Nashville—Rev Page Tyler.
St. Paul's Chapel, Nashville—Rev W R Revels.
Clarksville—Rev Richard Kirkman.
Columbia—Rev. B L. Brooks.
Pulaski—Rev. James Rhodes.

CIRCUITS AND MISSIONS.

Murfreesboro—Rev. John Clayborne.
Mt. Pleasant—Rev. J. J McKiroy.
Fayetteville—Rev D. Robinson
Shelbyville—Rev L N Merry
Hartsville—Rev M. Howard.
Goodrichville—Rev. Edward Cockrell.
Charlotte—Rev. N. McGavock.
Kingston Springs—Rev James Gilmore.
Franklin—Rev J. Bowman.
Paris—Rev. Gilbert Aigan.
Brownsville—Rev. Joseph Anderson.
Dover—Rev Solomon McReynolds.
Pigeon Roost—Rev. Green Williams.
President's Island—Rev. Alexander Robinson.
Springfield—Rev. Wm. A. Hall.
Chattanooga—Rev Henry Burns.
St. James—Rev. John L. Moore
Linville—Rev. Thomas Shields.
New Hope—Rev Squire Henderson.
Wolf River—Rev. Wm. Armour.
McMinnville—Rev. Wm. C. Anderson.
Lemon Springs—Rev. Tony Phelps.
Huntington—Rev James Jones.
Wartrace—Rev. Bedford Green.
Red River—Rev. David Randolph.
White Bend—Rev. Scott Pegram.
Prospect—Rev. Henry Bryant.
Pleasant Hill—Rev. Robert Snapp.
Providence—Rev. Robert Tally.
Cumberland—Rev. Isham Leach.
Alexander—Rev. Joseph Nelson.

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A. M. E. CHURCH NEWS.

Delaware, O, Sept. 8th.—DEAR EDITOR:—I beg to report the doings of my people. They are at work and God is with us. I have just returned from Marysville, where I have organized a society. On the 7th, with my Elder, I opened a Bush Meeting, at which we had about one thousand persons. It was conducted as follows: At 10 o'clock, A. M., preaching by the Elder from the text, "O come, and let us return unto the Lord!" At 3 o'clock, P. M., by Rev. Morris, of Springfield, from the text, "I am Alpha and Omega." At 6 o clock, being disappointed, I filled the appointment. Text, "Who is on the Lord's side?" On Monday, at 11 o'clock, Rev. Mr. Day, of Springfield; text, "The time is coming, and now is, when the true worshipers shall worship God in spirit and in truth." At 4 o'clock I filled the stand; text, "Come and see the place where the Lord lay," and at 8 o clock we held our love feast. The good Lord was with us.

I have told the pleasant part, now for the unpleasant part. While preaching was going on, two Elders' sons, within three hundred yards of the stand, were gambling on Sabbath afternoon Oh, fathers, wake up! and see that your sons don't go to the devil, and you looking at them.

Eufaula, Ala., Sept. 12th, 1869.—MR. EDITOR:—Permit me to have a small space in your much loved paper for the purpose of endorsing it. It is just what we want. We have had a glorious revival, and have had many converts, among them ten young children under twelve years of age. When we administered communion on the *first* Sabbath in the month, it was a pleasant sight to see these young children come forward and consecrate themselves to God.

Yours, L. WALKER.

A Voice from Home and not from Rome.—If we must have instruments in our churches with which to worship God, let these instruments be dedicated to God. And let the skilful players upon them, and also those who fill them with wind, be converted to God, so that they may play, as well as sing, with the spirit and the understanding, that God's name may be glorified in both.

Yours for the glory of God in His sanctuary,
J. H. SMITH.

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For the Christian Recorder.

LETTER FROM R. H. CAIN.

MR. EDITOR: Rev. T. G. Steward in your issue of August 28th, has what he deems a "*denial*" of what was never asserted by me in the article relative to the parochial school of Charleston. He states that I said he "did not desire to wait until he rose in the position of a teacher in the school alluded to,—that he refused to give his time and talents to the education of the youth of the Church," and "*for these causes the Bishop removed him*" Brother Steward did certainly know that he mis-stated me, when he penned the sentence which I have italicised, for it does not occur in the article in the *Missionary Record*, which he purposes to deny. This is what occurred: "It was discovered that Rev. Steward did not desire to wait his time and rise in this position as a teacher of the youth. He moved the school out of the church and *rented* a room, and set up a school on his own account, and refused to give his time and *talents* to the education of the youth of the Church *unless it paid him better*. He closed his enterprise in three months, and his *removal* to *another field by the wisdom of the Bishop*." This closing sentence as printed, is not full, I being absent from home and could not read the proof. But it does not state that Rev Steward was removed *for "that cause."* The honored position of this young brother will not allow me to pass by his error, nor fail to correct the wrong impression which might be made by his peculiar manner of contradicting what was never uttered. He pronounces the "whole a vile slander, having its only foundation in the *malicious heart of the irresponsible author*." He then like Goliath of Gath, with great swelling ostentation, challenges the Bishop, and then "defies the whole Church with the rest of *mankind*," (O!) "to point out a single instance where I failed to do my duty to the best of my ability and opportunity."

That is true, doubtless. When a man has no "*ability*" he is not to be blamed if he is a *most successful failure*. Had this young Goliath denied that he did refuse to keep the school because it did *not pay him more money*, he might have attempted to deny what he knew was true; he knows that the statements made are as true a fact as ever was stated, he knows that he did rent a room at *ten dollars* per month, and took the children there and taught them for ($3) three dollars per quarter, and that I sent my niece to him, notwithstanding he had declared that he would not teach in the *church*, because the school would be under *my control as Presiding Elder* for this District.

He says, to "R. H. Cain and all others that are concerned, that the least said about my sojourn in Charleston, the better, as I have documents on hand to bring action to light that are not creditable to men in high ecclesiastical positions." I desire this young man to understand, that he is not yet the *equal*, much less the superior of any official in the African M. E. Church; that he dare crack his whip of insolence over our heads. If he has "documents" on hand, "let him produce them in *court*, and we will examine them; *he appeals to Cæsar;* to Cæsar he shall go." I pronounce the missionary work of T. G. Steward in the South Carolina Conference as one of *the most successful failures of all the ministers of our Church, who have been appointed in the missionary field from his appointment to Beaufort by Bishop Payne* in 1865, *till his* transfer to Georgia Conference in 1868. Every man, of Southern birth, has done better, and has been more successful than he has in raising congregations, and building up our Church. His whole career in the South has been one of grumbling and fault-finding with the Church and its officers, because he did not receive large amounts of salary for his most imperfect work. Every congregation of which he took charge in this State, diminished down to non-sustaining point, and if he persists in insulting the honor of the Church by his constant abuse of its officers from the Bishops down to the lowest member, he may find a pathway not the most pleasant to walk in. I have a desire for peace and friendship for my brethren; but when this young scion who has been clothed with garments not his, but placed on him before he was grown to manhood, proposes to degrade us, by his fulminations, he reckons without his host.

R. H. CAIN.

Charleston, S C., Sept. 7, 1869.

For the Christian Recorder.

MISSIONARY NEWS.

The second grand Concert of the Missionaries of Charity, was given at the A. M. E. Church, in this City, Sunday, Sept. 4th. The concert was opened with singing by the Society.

1st. "Mary to the Saviour's Tomb." 2d. Reading of the Publication of the First Concert of the Society, (published in the *Christian Recorder*,) by Jordan Thomas. 3d. Usefulness of Members. An Address. By A. D. Gray. 4th. Singing by the Society, "In the Light of God." 5th. Young Men. An Address. By Wm. Hughes. 6th. Usefulness of Missionaries. An Original Composition. By H Williams. 7th. Singing by the Society, "I want to be an angel." 8th. Judgment Day. Declamation. By Miss E. Robinson. 9th. Address By Rev. Charles Peters. 10th Charity. Original Composition. By Miss Mary Walker. 11th. Address. By Minister in Charge, Rev. J. Gibbon. 12th. Benefit of Societies. Original Composition. By Asbury Thomas. Society closed with reading by Jordan Thomas. Subject—"*Colonization*," from the *Christian Recorder*.

Dear Editor:—Since last writing, our Society has increased thirteen in number, and it is our hope that by the next writing, we can boast of having the best Society in the State, for the number of colored inhabitants there are in the place. It numbers about 35 families, nearly all of whom are Christians, but not one half the children attend either Sabbath or Day School, which they ought to do. If there were no Sabbath or Day School for them to attend, there would be a great confusion about it, and the report would be, "Because we are a colored or Negro race, we are deprived of the rights and privileges that belong to us; that is, our children are growing up in ignorance." The children are not to blame. No! it is the fault of the parents It is their duty to see that their children attend school, for there is a chance for the colored male and female to make their mark in this wide world. Fair inducements are offered upon all sides. The fields are open to them. College doors are thrown open and they are invited to enter. Remember, the day is drawing near when we, as a colored race, will show our talents to the world.

Rise up, young men! Why do you sleep when the sun is shining so brightly upon you?

I remain yours truly,
JORDAN JEREMIAH THOMAS,
Cor. Secretary M. of C. Society,
Box 2289, Lancaster, O.

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CONFERENCE CALENDAR FOR 1869.

Texas Conference, San Antonio, Jan. 20, Bishop Shorter.
Mississippi Conference, Natchez, Dec. 1, Bishop Shorter.
Louisiana Conference, Baton Rouge, Dec. 15, Bishop Shorter. tf.

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☞ An adjourned public meeting will be held in Liberty Hall, Lombard St., below Eighth, on Thursday evening, September 23rd. Subscriptions to shares will be taken, also election of officers.

Rev. F. P. MAINE, *Sec. pro tem.*

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SECOND GRAND MASS MEETING.

The Second Grand Mass Meeting in the interest of the Union Printing Press Association of the A. M. E Church, will take place in Union A. M. E. church, Coates St, on next Wednesday evening, Sept. 29th. I. C. Wears, Esq., and Gen. Gregory will address the meeting. The choir is especially invited to be present.

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TO OUR MUSICAL FRIENDS.

Believing that the musical interests of our people will be benefited by the introduction of Peters' Musical Monthly, we have made arrangements with the Publisher to offer as follows—our paper one year and Peters' Musical Monthly for six months, (one volume,) for $2.75; or any one sending us the names of two subscribers with $4 50 will be presented with a half-yearly subscription to Peters' Musical Monthly—and when we tell our friends that this is equivalent to giving them at least 60 pieces of music, they will see that we wish them all to "sing, play, and be happy."

Now let us hear from our musical friends. By a little energy any one may supply himself with the choicest sheets of music cheap tf.

◆

ANOTHER PAPER FOR THE CHILDREN.—The General Book Steward of the African M. E. Church is making arrangements to issue "The Children's Recorder," designed especially for circulation among the Sunday-schools of that Church. It edited by Rev. Mr. Tanner, Editor of *The Christian Recorder*, it will be at least a *live sheet*. It will be issued at the African Methodist Episcopal headquarters, Philadelphia—*Christian Advocate, N. Y.*

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☞ West Chester Quarterly Meeting, assisted by the Rev. J. H. Smith, pastor of the Union A M E church, Coates St., Philadelphia, also H. H. Lewis, of Penningtonville Circuit. John C. Cornish,
Presiding Elder in charge.

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ACKNOWLEDGMENT.

To the waiters and friends of Cresson Springs:—GENTLEMEN:—I have the honor of returning you my sincere thanks for the favor conferred, hoping ever to have a warm place in your affections.

Yours respectfully,
G. H. TORPIN.

◆

☞ Information wanted of my sisters Margery and Mahala Cannon, and Stephen Cannon, my brother. They belonged to Jos. Noll. Margery fell to his daughter Eliza Ann Robison. All of Seaford, Del. I left Delaware 35 years ago, since which time I have heard nothing definite. They were sold South. Any information please address in Somerset Cannon, Valley Forge, Chester Co., Pa. sept. 18—4t.

Information Wanted of Robert, George, Anthony, Winnie and Lucy Murrey, who were owned by Dr. Smith, in Upperville, Va. Robert went away before the war and George was sold. Any information of their whereabouts will be thankfully received by their mother, Hannah Murray. Address,

WM. E. STILES,
631 Pine St., Phila.

Information Wanted of Ann Roscoe, formerly lived near Gallatin, Tenn. Belonged to a Mr. Patton, but was purchased by Thos. Roscoe, was left with a trader named John Taylor, who is said to have sold her to South Carolina. Please address her daughter, Amanda Allison, formerly Amanda Shaw, No. 35 North High St., Nashville, care of Daniel F. Carter.

☞ Information wanted of my daughter, Maria Francis Wicher; she was owned by the widow Polly Wicher, who lived near the Red Sulphur Springs, between Centreville and Peterstown, Monroe county, Va. Any one knowing of the whereabouts of said person, or that of Amy Wicher, will confer a great favor by writing me in care of Rev. W. H. Hunter, Pittsburg, Pa.

EDIE WICHER,
aug28—2m Pittsburg, Pa.

Married.

HAZED—HOALDEN.—At Bethel church on the 6th instant, by the Rev. James Morris Williams, Mr. Minis Hazed, of Delaware, to Miss Muria Jane Hoalden, of Philadelphia, Pa.

Died.

Died in Ridley, Sept. 2nd, 1869, James Benjamin Francis Adams, son of Robert P and Sarah Adams, aged nineteen years, six months and eight days.

Advertisement.

Banneker House,
Cape May City, N. J.

THIS above named HOTEL is now open, and will continue open until November 1st.

R. H. GLEAVES,
july17-3m Proprietor.

THE SABBATH SCHOOL ATTENDANT,

A Fine Sabbath School Journal replete with original matter, devoted exclusively to the interest of the Sabbath School, having a special adaptation to the wants of its various departments. No School, nor family, can afford to be without it, as the introduction of this Paper makes a new era in Sabbath School Literature.

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Jacob H. Simms'

INTELLIGENCE Office, No. 132 West 30th Street, bet. 6th and 7th Avenues, New York City. First-class help wanted, male and female, to fill excellent situations in the city and country. You can come from any part of the universe, for I have not sufficient female help here to supply the demand. Wages very good. Office hours from 7 A. M. to 7 P. M july24—tf

PENNSYLVANIA CENTRAL RAILROAD.
After 3 P. M., Sunday, September 5, 1869.

The trains of the Pennsylvania Central Railroad leave the Depot, at Thirty first and Market Streets, which is reached directly by the Market Street Cars, the last car connecting with each train leaving Front and Market Streets thirty minutes before its departure. The Chestnut and Walnut Street cars run within one square of the Depot.

Sleeping Car Tickets can be had on application at the Ticket Office, North west corner of Ninth and Chestnut Streets, and at the Depot.

Agents of the Union Transfer Company will call for and deliver Baggage at the Depot. Orders left at No. 901 Chestnut street, or No 116 Market Street, will receive attention

THE TRAINS LEAVE DEPOT.

Mail Train	8 00 a. m.
Paoli Accommodation, 10 30 a. m., 1.10 and	7 10 p m.
Fast Line	11 50 a. m.
Erie Express	11 50 a. m.
Harrisburg Accommodation	2 30 p m.
Lancaster Accommodation	4.00 p. m.
Parkesburg Train	5 30 p m.
Cincinnati Express	8 00 p. m.
Erie Mail and Pittsburg Express	8.30 p. m.
Accommodation	11.00 p m.
Philadelphia Express	12 00 p m.

Erie Mail leaves daily, except Sunday, running Saturday night to Williamsport only. On Sunday night passengers will leave Philadelphia at 8 o'clock.

Philadelphia Express leaves daily. Cincinnati Express daily except Saturday. All other trains daily except Sunday.

The Western Accommodation Train runs daily, except Sunday. For this train tickets must be procured and baggage delivered by 5 p m., at No. 116 Market street.

TRAINS ARRIVE AT DEPOT.

Cincinnati Express	2,45 a. m.
Philadelphia Express	6.20 a. m.
Erie Mail	6.20 a. m.
Paoli Accommodation, 8 20 a. m, 4 05, and	6.35 p m.
Parkesburg Train	9 10 a. m.
Fast Line	9.35 a. m.
Lancaster Train	12 30 p m.
Erie Express	6.10 p. m.
Day Express	1 30 p m.
Pacific Express	3 25 p. m.
Harrisburg Accommodation	9.40 p. m.

For further information, apply to

JOHN V. VANLEER Jr.,
Ticket Agent, 901 Chestnut Street.
FRANCIS FUNK, Ticket Agent,
116 Market Street.
SAMUEL H WALLACE, Ticket Agent, at the Depot.

The Pennsylvania Railroad Company will not assume any risk for baggage, except for wearing apparel, and limit their responsibility to One Hundred Dollars in value. All baggage exceeding this amount in value will be at the risk of the owners unless taken by special contract.

EDWARD H. WILLIAMS,
sep1 Gen'l Superintendent, Altoona, Pa.

LEE & SHEPARD,

Publishers, Boston, Mass., will give to any respectable person (male or female) who will write to them, such information as will enable them to make money.

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Highland Boughton Beardless, Weeks and Treadwell's Bearded White Wheats; French White and Red Chaff, Purple Straw Bearded Red Mediterranean, and German Amber Beardless, are the best, earliest, hardiest and most productive Wheats that can be recommended for general cultivation. Price $5 per bushel. 4 pounds of any kind by mail, post paid, for $1. Twenty heads of different varieties at post paid, for $1 Twenty other varieties of Wheat, Barley, and Oats, of last year's importation See DEITZ's EXPERIMENTAL FARM JOURNAL, send and subscribe for it; only $1 50 per year; the most useful Journal printed. Address
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ously. That it will, should be the desire of all who wish for the maintenance of a pure orthodox faith, which the editorship of Dr. Guthrie assures.

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THE SUNDAY MAGAZINE and LIPPINCOTT'S MAGAZINE, to one address, $6.50 per annum

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For the Christian Recorder.

LETTER FROM BRO. HILL.

PHILADELPHIA, Sept. 24, 1869.

MR EDITOR:—Allow me space in your columns to give a short statement of Hampton Station, Little Bethel A. M E. Church, Va. The church is too small for the congregation. We have two local preachers, and two exhorters. I found seventy-five members when I was appointed here; we now number one hundred and twenty-five. We have a Sabbath-school of fifty scholars, six teachers and one superintendent. Truly God is with us; we are in a great struggle to build, having a strong opposition. I beg leave to return my thanks to the elder, and members of Bethel A. M. E Church, 6th street, for their liberal collection of $31 37. May God bless them. I will preach at Union A. M. E church, Coates street, on the first Sabbath in October, at 7 P. M., at which time a collection will be taken up for Hampton Church. It is to be hoped that all the lovers of the cause of Christ will come prepared to help in this great undertaking. The first Sabbath in October will be the last Sabbath I will spend in the city; and I want eight hundred dollars to complete the church. The cost of the church when finished will be $1,100; and my congregation is poor, and we ask our brethren to help us Signed in behalf of the Little Bethel A. M. E. Church, Hampton, Va.

Rev. J. J. HILL, Pastor.

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A. M. E. CHURCH NEWS.

Havre de Grace, Sept. 11th, 1869.—MR. EDITOR:—Will you please grant me a few lines in your valuable paper, to let the people know how times are in this part of the country. Work is scarce and little money afloat I have the promise of some subscribers for the *Recorder*, and as soon as they are ready I will send you the names and money. Spiritually times are good in Havre de Grace. I am happy to say that the Ark of the Covenant seems to be moving forward. We have a nice Sabbath-school. Our camp-meeting held in Hoke's woods, was one long to be remembered. The attendance was large by both white and colored; we had about twenty converts. The meeting commenced on Sept. 4th, and closed on the 11th. We were highly respected by our white friends; we had the best of order. We all felt sorry to leave the ground, and could adopt the language and say it was good for us to be here. Brethren pray for us.

JACOB L. HAYNES.

Stanton, Va., Sept. 22, 1869.—MR. EDITOR:—The work in Stanton is going on finely. The Lord has blessed us. More than thirty have joined us. The house in Greenville is going on finely; it will be done by November. Our cause is progressing. Our sister Emily Rodney has done great service for us. May God bless her, and all the dear friends who assisted her.

JACKLIN STRANGE, P. E.

The Chester Station under the pastoral care of Rev. Geo. Boyer is prospering finely A good portion of the debt has been paid, the creditors are satisfied, the people are hopeful, and the pastor is rejoicing. We were present a few Sabbaths since in company with Revs D. P. Seaton (who preached one of his searching sermons) and Stephen Smith. It was a day set apart to provide means to get coal for the winter, &c. The following is the list of those who gave. T.

Wm. Murphy, $1; G. Boyer, $2; Wm. Law, $1; John Long, $1; A. Bishop, $5; Ed. Harrison, $2; B Fields, $1; S. Williams, $1; A. Shaule, $1; Wm. Bishop, $1; H W. Fields, $1; Stephen Smith, $5; Peter Jones, $1; Elizabeth Watson, $1.50; Hannah Peacock, $1; Robt. Brown, $1; Allen Dunsberry, 1; Anna Williams, $1; Thos. Murrey, $1; E. Chambers, $1; Mrs. Jas Gilfillen, $1; Wm. Jenkins, $1; Isabella Brown, $1; Mr. Waters collected $3.30; Wm. Saunders, $1; Amelia Harris, $1; Charity E. Underhill, $1; Eliza Boyer, $1; Nancy Green, $1; Alex. Green, $1; Chas. Hitcher, $1; Catherine White, $1; Rebecca Pessinger, 50 cts.; Louisa Seaton, 50 cts.; Julia S. Potts, 50 cts.; C. Wilson, 50 cts.; Margaret Ridgely, $1; Israel Tilmen, $1; Fred Seaton, 50 cts.; Daniel Seaton, Jr., 50 cts.; Rachel Lee, 50 cts; Jas. Chambers, 50 cts.; Rebecca Johns, 50 cts; A. Long, 50 cts.; A. Murray, 50 cts.; Chas. Cook, 50 cts.; John Anderson, 50 cts.; A. Griffin, 50 cts.; John Turner, 50 cts.; Samuel Johnson, 50 cts.; Geo. Hopkins, 50 cts.; W. H. Cooper, 50 cts.; Robt. Miller, 50 cts.; F. Hawkins, 50 cts; Elizabeth Potts, 50 cts; Catharine Green, 50 cts.; John Barringer, 50 cts.; Abls Pitkerton, 50 cts.; Frances White, 50 cts; Thos. Price, 50 cts.

Onancock, Sept. 18, 1869.—MR. EDITOR: I write to inform you of the work on the Onancock Circuit. The work of the Lord is prospering. I held a protracted meeting at Saneyville on the 20th of August, there were 35 mourners and 22 converts. And on the first Sunday in September I held my quarterly meeting at Trumentown, and there we had a very fine meeting; we had several converts, and took in 8 members. On the second Sunday in September I held my quarterly meeting at ———, and there we had 34 mourners and three converts. The work of God is going on in this part of the vineyard. Sinners are crying for mercy, old and young. There is not a Sunday that there are not some persons at the alter seeking pardon in the blood of Christ. Pray for us that the Lord may help us in the great work. I held my quarterly meeting at Onancock church on the 12th of September, and we had a very interesting time. The Lord was with us on that day. We had one convert and a great many mourners. I truly remain your brother in Christ,

Rev. WM. F. WILLIAMS.

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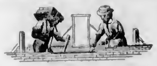
BISHOP WAYMAN'S APPOINTMENTS FOR OCTOBER AND NOVEMBER.

Sunday, Oct. 3d, Dedication, Hagerstown, Md.
Monday night, Oct. 4, Clearspring, Md.
Tuesday night, Oct. 5, Winchester, Va.
Wednesday night, Oct. 6, Frederick, Md.
Thursday, Oct. 7, At home.
Sunday, Oct. 10, Norfolk and Portsmouth, Va.
Monday night, Oct. 11, Raleigh, N. C.
Tuesday night, Oct. 12, Hillsboro, N. C.
Wednesday night, Oct. 13, Compy's Shops, N. C.
Thursday night, Oct. 14, Greensboro, N. C.
Friday night, Oct. 15, Lexington, N. C.
Sunday, Oct. 17, Morgantown, N. C.
Tuesday night, Oct. 19, Charlotte, N. C.
Sunday, Oct. 24, Wilmington, N. C.
Monday night, Oct. 25, Newbern, N. C.
Thursday, Oct. 28, At home.
Sunday, Oct. 31, Dedication, Union Bethel, Baltimore, Md.
Monday night, Nov. 1, Crowdensville, Md.,
Wednesday night, Nov. 3, Providence Chapel, Md.
Sunday, Nov. 7, Eastville, Va.
Wednesday night, Nov. 10, Lutherville, Md.
Thursday, Nov. 11, At home.
Sunday, Nov. 14, Richmond, Va.
Tuesday night, Nov. 16, Farmville, Va.
Thursday, Nov. 18, At home.
Sunday, Nov. 21, Annapolis, Md.
Thursday, Nov. 25, Bethel Church, Baltimore, Md.
Sunday, Nov. 28, Georgetown, D. C.

A. W. WAYMAN.

Baltimore, Sept 28, 1869. 2m.



OUR HELPERS.

This column is devoted to Our Helpers. It is the Roll of Honor. It contains the names of all those who by doing little, do much. *They have all paid* that portion of the "**$1.00** money," "devoted to carry on our Book Concern. Send on the 25 cents.

A. M. E. Church, Sullivan St., N. Y., Rev. N. H. Turpin, Pastor. J. C. Gambler, R. Moore, E. Gibson, E. Mekens, A. Johnson, H. Lane, S. Bell, M J. Hell, W. Pelnter, M. Furrewer, Mrs. Connick, J. W. Jenkins, J. Bergee, P. Lawrence, Mrs. Dicer, Mrs. Jones, E. Jenkens, S. Jones, J. T. Cooper, C. Morrison, J B. Clarke, O Washington, Mrs. Trusty, J. Dicer, I. Stevens, M. Russell, Mrs. Berger, E. Brown, A Jenkins, E. Jones, J. Gambler, E. Tripp, A. Brown, Mrs. Jenkins, S. Lewis, M. Disbo, J. Nixon, J. C. Jackson, D. Gibson, S. Tripp, A. Smith, C. Harts, G. Smith, J. Black, J. Lochman, W. Lochman, A. Levin, J. M. Thomas, E. Smith, H Johnson, M Poulson, W. Poulson, E. Henkerson, S. E. Reynold, Mrs. Mason, R. Hedding, Mrs Cobbs, Mrs. Williams, J. Smith, D. Wise, L. Willett, Mrs. Pool, R. Jones, I. Green, C. Jackson, D. Wilson, C. Hall, Friend, S. Green, J. Thomas, A. Christoff, A. Dickson, Mrs Wells, J. Johnson, J. Wise, Mrs. Sims, Mrs. Sanford, H. Lawrence, H Peterson, F Simpson, Mrs. Bell, R. Frisby, M. Roberson, M Brooks, R. Scroggins, G. A. Edwards, Friend, G. R. Vister, Mr. Moore, Mrs. Moore, M. Herllidge, Mrs. Jackson. Mr. Brown, F Brown, J. Motten, C. Cruger, Bro Phillips, Mrs. Crew, R. Moore, R. Frisby, C Brown, M. Gambier, M. Rix, Friend, C. Edwards, M Grant, M Chambers, M E Clarke, M Clarke, G. Clarke, R. Dixson, G. Bee, N. Davison, E. Parks, M. Jones, Mrs. Simmons, J Steward, E. Spencer, E. Warfield, Mr Cooley, E. Matthews, Mrs. Cooley, M. Braddock, Mr Lee, Mrs. Francis, M. Green, J. Bell, M. Jackson, A. Francis, Mr. Brumley, Mrs Slach J. Houstman, J. Graham, E. Gambier, M. Eton, J. Vanderbeck, S Peterson, A. M. Blair, E. Johnson, E. Addison, C. Hanley, W. Cobb, Mrs. Jackson, C. Jackson, M Jackson, M. C. Gambier, 25 cts. each.

Mrs. Shields, J. Thornton, J. Bennett, Friend, J. Smith, A. West, J Williams, L. Gray, R. Butler, J. Smith, C. Smith, S. W. Wells, 50 cts. each, J. W. Jones, $1; S. Stokes, 2. Sum $61.25.

Union Church, Coates St., Rev. Jas. Smith, Pastor. W. Randolph, C. Thomas, R. Conaway, W Roberts, A. H. Hall, M. Richardson, J. E Bell, G. R Scott, R. J. Beale, F. Brleane, S. Steamer, J. Whittaker, E. Whittaker, A. Lassie, C. E. G. Freeman, R. Steamer, M. A. Tunnell, each 25 cts. $4.

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For the Christian Recorder.

TRENTON, N. J. Sept. 18th, 1869.

To All Whom it May Concern:

This is to certify, that upon the 8th day of June, 1869, the following charges were prefered against Rev. Francis J. Peck, in the New England Conference of the A. M. E Church, held in Portland, Maine, viz:

1st. Dishonesty; 2d. Falsehood; 3d. Misrepresentation.

The case was tried in a quiet and Christian-like manner, after which the sense of the house was taken, which resulted as follows:

1st. Voted, that it is the opinion of this Conference, that the charges have been fully sustained.

2d. Voted, that for the first and second charge, that he be suspended from all official standing, until he settle these and all other claims which may come against him, or give satisfaction to his creditors and this Conference.

3d Voted, that for the third charge he be suspended from all official standing in the connection, until one year shall have expired from the time that he settles all claims against him, and he gives due notice of the same to the Conference.

Such was the action of the New England Conference in the case of Francis J. Peck at her last Session. The only Conference to which he belonged in this connection, and from which he had not been transferred by any regular certificate to any other Conference in the connection. It was my intention to have given him a certificate of transfer to the California Conference, but before the time arrived for me to give him a certificate of transfer to that Conference, grave charges and complaints were put into my hands against him which would forbid the giving of such transfer when proved. Also, our worthy colleague, the Presiding Bishop of California Conference, expressed a desire by a communication that his colleague would send him another man instead of the Rev. F. J. Peck, all of which were the occasion of my giving no certificate of transfer to said Francis J. Peck to go to California, nor to any other Conference. I do hereby certify, to all worthy colleagues and Annual Conferences, that I found Rev. Francis J Peck a minister and travelling preacher in the New England Conference in 1868, and that from that time until the present, I have not knowingly given to him directly or indirectly, a regular certificate of transfer to any other Conference in this connection And I further certify to the same authorities and powers, that the action named above was taken in the New England Conference relative to the said F. J. Peck.

J. P. CAMPBELL, *Presiding Bishop.*

TRENTON, N. J., Sept. 18th, 1869.

To all whom it may Concern:—

This is to certify that Rev. William H Turner, formerly a travelling deacon in the Philadelphia Conference of the A. M. E Church, was charged, arrested, tried, found guilty, and expelled from membership and all official standing in the African M. E. Church, for maladministration, forgery, and gross immoral conduct, by the Philadelphia Annual Conference, held in Philadelphia from May 6th to May 15th, 1869.

In accordance with the rules of Discipline, made and provided in such cases, I demanded of him his credentials, setting forth his ministerial standing, but he refused, and still doth refuse, to deliver them up to me, that they may be preserved in the archives of the church; for which cause I do herein declare the said William H. Turner to be a refractory expelled travelling preacher from all membership and standing in the said A. M. E. Church in the United States of America.

JABEZ P. CAMPBELL,
Presiding Bishop.

To all Ministers and Preachers having charge of Stations, Circuits and Missions in the First Episcopal District:—

DEAR BRETHREN:—It becomes our duty to call your attention to the performance of the financial duties set forth in the Book of Discipline, and to urge your immediate attention to the same. The first of which is the dollar collection. You will be pleased to attend to that collection, and forward the same as you are directed on page 301 of our Discipline. We next call your attention to the case of Rev. William Moore on page 15 of the Minutes of Philadelphia Conference. Brethren, let us perform that voluntary duty in good faith. The time has fully come when Elder Moore has need of the collection assessed on the fifteenth page of the Minutes of your Conference. As faithful brothers attend to it. We next call your attention to the duties set forth upon the subject of Missions on pages 304 and 307 of the Book of Discipline Let each with a laudable ambition endeavor to excel the other. We next call your attention to the duty named on page 289 in the Book of Discipline, on the subject of Apportionment. You will discharge great acts of duty, and relieve wants, do good to man, and glorify God by immediate attention to these collections.

J. P. CAMPBELL, *Presiding Elder.*
Philadelphia, Sept. 20th, 1869.

Advertisements.

HENRY WARD
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PLYMOUTH PULPIT,

Are being read by people of *every class and denomination* all over this country and Europe. They are full of vital, beautiful religious thought and feeling. *Plymouth Pulpit* is published weekly, and contains Mr Beecher's Sermons and Prayers, in form *suitable for preservation and binding* For sale by all news dealers. Price 10c. Yearly subscriptions received by the publishers, $3, giving two handsome volumes of over 400 pages each. Half yearly, $1 75. A new and superb Steel Portrait of Mr Beecher presented to all yearly subscribers *Extraordinary Offer!* PLYMOUTH PULPIT ($3) and THE CHURCH UNION ($2.50), an Unsectarian, Independent Christian Journal—16 pages, cut and stitched, clearly printed, ably edited, sent to one address for 52 weeks for *four dollars* Special inducements to canvassers and those getting up clubs Specimen copies postage free for 5 cts.
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$1000 Reward!

WE will pay the above reward to any individual or company who will produce a machine capable of sewing a stronger, more elastic or more elastic seam than our celebrated *New $18 Premium Sewing Machine* Many of the best judges, both in Europe and America, have pronounced this the most practical Family Sewing Machine in the world, capable of performing a greater variety of work than any other machine ever produced. It is worth more in any household than a dozen sewing girls. Agents are selling them to almost every family, and the ladies are delighted with them A sample machine carefully boxed, with directions for use, extra needles, Barnum's Self Sewer, [illegible] Can, Order Book, Circulars, Certificate of Agency [illegible] terms to Agents and all sent to any Express office, [illegible] Send no money in advance, but pay the Express Agent when the machine arrives Address the ERIE SEWING MACHINE CO., Buffalo, N. Y., or Chicago, Ill. [Ev 4Aug-?]

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IN
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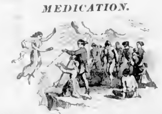

THE great difficulty which physicians have been laboring for centuries to overcome, has at length been obviated A Vegetable Cathartic and alterative more efficient than any other mineral preparation of the same class, and as agreeable to the taste as ordinary candy, is now offered to the sick in the form of a Lozenge.

DR. ERASMUS WINSLOW'S
LIVER AND STOMACH LOZENGE

is the most important medical novelty that modern chemistry has produced. It contains two botanical extracts, perfectly harmless in themselves, but embody ng all the remedial properties of mercury and destined in this pleasant form to supersede and banish from general use, the poisonous pills and potions of which that dangerous excitant is the main ingredient. More than

One thousand experiments

were made by the inventor of this peerless remedy before it was brought to its present state of perfection The Lozenge is harmless in its operation, and although the medicinal taste of its cornless component has been extinguished by chemical art, their virtues remain as active and potent as ever.

In *Dyspepsia, Biliousness Constipation, Sick or Nervous Headache, Piles, Dropsy*, and the irregularities to which the feebler sex are subject, the Lozenge will be found twofold more effective than any of the horrible and disgusting compounds usually administered in such cases As an antibilious specific and general aperient, they have no equal, either among advertised preparations or the prescriptions of the regular practitioners.

☞ It is GUARANTEED that no one who has once tried DR. ERASMUS WINSLOW's *Liver and Stomach Lozenge, will ever again take a purgative powder, or draught, or pill*

Circulars and show cards sent free of expense to dealers.
Proprietors,
PRINGLE BROS.,
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[Fall 1y-oct.2.]

$1,000, To Loan as FIRST MORTGAGE on good Security in Large or small amounts Apply to WILLIAM H. LONGFELLOW, No 1126 Rodman St., Philadelphia.
oc2-3t

WANTED—AGENTS FOR
Bible Lyrics.

By Rev Jno. A. Murray, *The Great Book of the Year. The mature product of 30 years study.* Cordially endorsed by leading clergymen of all the principal denominations. Extraordinary inducements to Agents, *of which Commissions are but a part* Agents already meeting with splendid success. Send for descriptive circular, and elegant full page, sample engraving Address C. F. VENT, Publisher, 5 Barclay St., New York. sep11-4w

Life Insurance.
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Office No. 6, Merchants Exchange.
CAPITAL AND ASSETS, - - - $17,000,000.
Insurance for any amount placed in the above or other good Companies by
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919 South 9th St., Philadelphia

PACIFIC RAILWAY GOLD LOAN.

Messrs. DABNEY, MORGAN & Co., 53 Exchange Place, and M. K. JESUP & Co., 12 Pine Street, N. Y., offer for sale the Bonds of the Kansas Pacific Railway. These Bonds pay seven per cent. in Gold; have thirty years to run; are Free from Government Taxation; are secured by a Land Grant of Three Million Acres of the Finest Lands in Kansas and Colorado. In addition to this special grant the Company also owns Three Millions of Acres in Kansas, which are being rapidly sold to develop the country and improve the road. They are a first mortgage upon the extension of the road from Sheridan, Kansas, to Denver, Colorado. The road in operation 637 miles long upon which it is also a mortgage *now earns more than enough net income to pay the interest on the new loan.* There is no better security in the market—this being in some respects better than Government Securities. *Principal and Interest payable in Gold.* Price 96, and accrued Interest, in Currency. Pamphlets, Maps and circulars furnished on application.

Aug. 11th., 3m.

Let Us Protect Ourselves.

The physical structure of the strongest human being is vulnerable everywhere. Our bodies are endowed by nature with a certain negative power, which protects them, to some extent, from unwholesome influences but this protection is imperfect, and cannot be safely relied on in unhealthy regions, or under circumstances of more than ordinary danger Therefore, it is wisdom, it is prudence; it is common sense to provide against such contingencies, by taking an ANTIDOTE IN ADVANCE, in other words, by fortifying the system with HOSTETTER's STOMACH BITTERS—the most complete protective against all epidemic and endemic maladies that has ever been administered in any country. As a remedy for Dyspepsia, there is no medicine that will compare with it. Whoever suffers the pangs of indigestion, anywhere on the face of the earth where HOSTETTER'S STOMACH BITTERS can be procured does so voluntarily; for as surely as truth exists this invaluable TONIC and ALTERATIVE would restore his disordered stomach to a healthy condition. To the nervous it is also especially recommended, and in cases of confirmed constipation it also affords speedy and permanent cure.

In all cases of fever and ague the BITTERS is more potent than any amount of quinine, while the most dangerous cases of bilious fever yield to its wonderful properties. Those who have tried the medicine will never use another, for any of the ailments which the HOSTETTER'S BITTERS professes to subdue. To those who have not made the experiment we cordially recommend an application to the BITTERS whenever they are stricken by disease of the digestive organs. oct2-1m

TARRANT'S SELTZER APERIENT.

A Vital Question Answered. Thousands of dyspeptic and bilious sufferers, who have exhausted the list of official remedies in vain, are asking what they shall do next, and if there is any remedy for their misery. There is. TARRANT'S EFFERVESCENT SELTZER APERIENT will give them immediate relief and eventually restore them to perfect health It is stomachic, an alterative, a purgative, and a gentle diuretic, combined in one delicious and refreshing draught.

SOLD BY ALL DRUGGISTS.

Oct. 2—3t.

MRS S. A. ALLEN

BEAUTIFUL HAIR,
Nature's Crown:
You Must Cultivate It
GRAY HAIR
Is a certain indication
of decay at the roots.

New Style. Important Change.
A REAL HAIR RESTORER AND DRESSING
Combined in One Bottle.
MRS. S. A. ALLEN'S
HAIR RESTORER
Will Restore Gray Hair to its Natural Life, Color and Beauty.

It is a most delightful Hair Dressing.
It will promote luxuriant growth.
FALLING HAIR is immediately checked.

MRS S A ALLEN'S ZYLOBALSAMUM, *another preparation for the Hair; clear and transparent, without sediment. It is very simple and often produces wonderful results. Its great superiority and economy as a Hair Dressing over high cost French Pomades is acknowledged by all not only in this country but in Europe The Restorer and Zylobalsamum should not be used one with the other* SOLD BY ALL DRUGGISTS.

Proprietors, S. R. Van Duzer & Co., Wholesale Druggists, 35 Barclay St. and 40 Park Place, New York.

Miscellaneous.

ADDRESS

Of Rev Morris Hamilton, delivered before the Ladies of Brooklyn, N. Y.

Brooklyn, August 29th, 1869.

MR EDITOR:—I beg leave that you insert the following, if it encroaches not too much upon your valuable space and time It was delivered on the evening of the above date, at the Fleet Street A. M. E. Church. Subject, "Woman's Agency in Religion." After a few common place remarks relative to expectations and disappointments, the speaker opened the Subject. He said: The time has arrived when every individual ought to express his thoughts as God intended, and not keep them locked up in the mind.

At the creation of the world there were formed two sexes. From these sprang all nations that now inhabit the earth. He who gave to the elements their respective work, has also given to man and woman his and her work to perform. But while men boast of themselves, how seldom do we hear of women. Shall the Church be silent? Must she never speak of her great ones? Great did I say? Yes; great in the true version of greatness! He that would be great must be good. The characters whose history we shall briefly sketch, were good,—were great. and whilst the influence, activity and zeal exercised by some in the Church, may arise from egotism, self aggrandizement, and other selfish causes, true of both sexes, yet we do know that the deeds of holy women, defending the cause of truth and virtue, no historic pen has fully made known.

Let us go back to the prophetic age, and notice, step by step, the development of the Church. Notwithstanding woman was the instrument through whom Eden became tinged with sorrow, and man's brightest days robed in a garment of death, yet by her seed these clouds passed away. They rose up for truth; they stood up for God. Who can doubt, then, that He has given them a work in His Church that no others can do? How seemingly mysterious do the works of God manifest themselves to us! Truly deep is the mystery of the Divine plan without controversy.

When Moses, the great legislator of Israel, was grasped by the Egyptian princess from the jaws of death, he was, by her influence, led to the halls of science, from which he came forth fully prepared to lead his oppressed people from the land of tyranny and darkness, to that of light and liberty.

Look at Deborah the Prophetess, how she stood up and interceded for Israel.

Now let us notice briefly the women of the New Testament.

How calm was that night when the messenger appeared to warn the shepherds of the glorious advent! The sweet zephyrs gently whispered the approach of the heavenly host. There in wonder they stood, and as they gazed, out burst the angelic company, proclaiming the glad tidings to the shepherds on the plains of Bethlehem, that of Mary was born the Saviour of the world. All nature, with one united voice, sang with the heavenly choir.

Were women with Christ through all His labors on earth, in sorrow and in joy? Were they with Him when he commanded Zacheus to come down that He might abide with him? Were they with Him when He spake to those who bore the widow's only son, when He called him forth to the embrace of a beloved mother? Were they with Him when He awoke the daughter of Jairus? Were they with Him when he stood at the tomb of Lazarus, weeping with those that wept? Who were those that stood nearest to him through the dark ordeal when His sorrows multiplied, when those who should have stood near had all fled far from Him? Those holy, as well as noble women, whose names will live as long as revolving planets in their orbits move. Nay, as long as God Himself exists.

The last at the cross, the first at the sepulchre! The first missionaries to proclaim the glorious news of the resurrection! What are we taught by these examples? We are taught that God has given woman a work to do. Co-workers with the men of God in the cause of humanity, woman's agency in religion has formed some of the most interesting, if not the most prominent, facts in ecclesiastical history. Mary, Elizabeth, and Anna, historic figures in the scenes of the advent, and children of the Messiah; Mary and Martha of Bethany, the Magdalene and others, who ministered unto Christ of their substance; Phebe the Deaconess, of whom the Apostle speaks in the first chapter of Romans, and others, many of whom sustained the infant church at Rome in their houses,—these all labored in the cause of God.

When Martin Luther, that great instrument in the hands of God in reforming Europe was born, angels rejoiced. But when Methodism began to dawn; when John Wesley stepped forth in all the dignity of divine authority, the message of God upon his lips, and his heart filled with holy fire; it grew brighter and still brighter, until, like Him from whom it emanated, it conquered the dark and ignorant minds.

Did the women share no part in this great and glorious work? Wesley's education by his extraordinary mother, had impressed him with the highest idea of Christian womanhood, and his talented sisters, also, could not fail to incline him to a just appreciation of women.

Ladies of this church! Ladies of Brooklyn! Have you caught that spirit which actuated those divinely inspired women of the Prophetic, Apostolic, Wesleyan, and the illustrious Richard Allen's days—he who led this branch of God's Zion from oppression and slavery? When he lifted the banner of independence, the mothers of the Church rallied around it with their hearts full of faith in the God of victories. Ladies, I appeal to you! Permit me to ask this question. Are you engaged in carrying forward the great work of developing the young minds? This question is for you to answer. Into your hands is committed that work which had its commencement from the foundation of the world Will you prove recreant to your trust? We are passing through that epoch in our history which is pregnant with results. Among these, standing foremost, is the establishment of Wilberforce University. Here must be represented and established the brain of that people who have so long been called mentally inferior. Those who are educated at Wilberforce sustain a relation to the United States that will be more than creditable to us as a people. This idea sprang from a blacksmith shop in the city of Philadelphia, fifty three years ago. And she shall yet come out of the wilderness, "clear as the moon, bright as the sun, and terrible as an army with banners." Awake! awake! Oh, daughters of Jerusalem, no longer in thy ease sit down! Cry out in all the energy of thy soul,

> Blest Saviour, introduced by Thee,
> Have I my work begun?
> And crowned with victory at Thy feet,
> I'll lay my honors down.

After the conclusion of the address, Rev. T. Gould, pastor, made a few happy remarks relative to the speaker's course of studies, and asked for a liberal contribution to assist him in completing his studies.

He was followed by the Rev. Amos N. Freeman, of Siloam Presbyterian church, who spoke very feelingly of the career of Brother Hamilton, and desired (as many of his own congregation were present) a hearty response to the appeal.

The sum of $85.24 was raised, after which the congregation were dismissed, all wishing Brother Hamilton a prosperous continuation of his studies, until he reaches the goal which he is so earnestly striving to attain; when he will come back to us (if spared by the Divine will) the polished scholar and accomplished graduate of Wilberforce, sent from the Fleet Street A. M. E church, Brooklyn,—one in whom we may justly feel proud.

Brother Hamilton departed for the scene of his studies on Thursday, Sept. 2d, and it is the prayer of his numerous friends and acquaintances that God may speed him on his course.

Yours, A. B. C.

For the Christian Recorder.

RESOLUTIONS ON THE DEATH OF MISS HARRIET DORSEY.

PHILADELPHIA, Sept. 15th, 1869.

At a meeting of the Bethel Sacred Musical Association, the following business was transacted:

The death of Miss Harriet Dorsey was announced and, on motion of Mr. D. T. Masten, a committee of three was appointed to draft resolutions expressing the deep regret felt by Association at their loss

The committee presented the following, which was unanimously adopted:

WHEREAS, it has pleased Almighty God in His [illegible] wise providence to remove from our mid[illegible]r most esteemed associate, Miss Har[illegible] Dorsey, therefore be it

Resolved, That in the death of Miss Dorsey the Association has lost a beloved member.

Resolved, That we sympathise with the family in their bereavement, and tender them our condolence.

Resolved, That we attend the funeral of our deceased associate, and that we present the family with a copy of the resolutions.

D. T. MASTEN, Chairman,
BENJAMIN L. HARROD,
MARGARET A. MASTEN.

Died.

Elizabeth R. Walker died, August 13th, 1869, at Frankford, Pa., aged 24 years, 3 months and nine days.

> The time of my leaving is come,
> A voice from above calls me home,
> Good Lord, let my troubles all cease,
> And let thy handmaid die in peace.
>
> My husband and child, farewell, dears,
> Tho' absent, you must have no fears,
> The Lord will protect—comfort, too,
> Continue both faithful and true;
>
> I leave this dark world with its wo,
> O husband and child, I must go!
> Do meet me in regions of light,
> Where ne'er come the shades of the night.

GROWING ENTERPRISE.

A New York newspaper, referring to the proposed extension of the Kansas Pacific Railway into New Mexico and Arizona, and thence along the 35th parallel to San Francisco and San Diego, says that it looks with interest upon the effort of American road builders to construct a railway into the heart of the old Spanish countries. There is no region in the American continent which possesses more interest than this land of the Aztecs. To us it is a dark land! Here are towns which were in existence before Boston or Philadelphia, and here the early Spaniards discovered some of their richest mines. The country came into our own possession as a part of the terms of peace with Mexico after the Mexican war. There is scarcely a league which does not possess mineral deposits of great value, or agricultural tracts where grains and fruits of the temperate zone grow in great abundance The trade from New Mexico, by the way of Sheridan, and Abilene, and Ellsworth, especially in hides and stock, is but in its infancy, and yet it pays better than any business now west of the Mississippi river. With the railroad striking through these towns and traversing this noble region, we shall have an incalculable addition to our Pacific trade. If the present Union Pacific and Central Pacific Railroads can pay so largely through a country which for many hundreds of miles is a mere alkali desert, over mountains and through wide stretches of land that are of no possible use, either for mining or agriculture, what is to be hoped from a road that makes the land of the Aztec and the Spaniard as much a possession of New York as Illinois or Ohio, and brings us into daily communication with San Francisco? This argument seems to us to be a strong inducement in favor of the new six and a half million loan of the Kansas Pacific Railway Company, which is now offered by M. K. Jesup & Company, and Dabney, Morgan & Company, two eminent banking houses of New York. The road is running 437 miles, and it earns more than enough to pay the interest on the mortgage. It has a land grant of 3,000 000 of acres in Kansas, which are being sold rapidly to settlers to develop the road, and an additional land grant of 3,000,000 of acres in Kansas and Colorado, which is set apart as a sinking fund for the payment of these bonds. This is one of the most richly endowed railroads on the continent. It has been managed with prudence and enterprise. The interest on the bonds is payable in New York, London and Frankfort, and now, when the Secretary of the Treasury is endeavoring to sell Government's, it would be wise for our people to take advantage of the present high prices, and convert 5 per cent. 10 40's and 6 per cent. 5-20's into 7 per cent. gold bonds, which can be purchased for 96 and accrued interest. At any rate, let our friends send to the New York houses and get pamphlets, maps and circulars, and look at this matter for themselves. To us it seems to be the best investment in the market.

BISHOP J. P. CAMPBELL'S APPOINTMENTS.

October 3d, at Wilmington, Del., Sunday.

October 4th, Smyrna Circuit, Del., Monday.

October 5th and 6th, Camden Circuit, Del., Tuesday and Wednesday.

October 7th and 8th, Frederick Circuit, Del, Thursday and Friday.

October 10th, and 15th Milton Circuit, Del.

October 17th and 20th, Laurel Circuit, Del.

October 24th, Philadelphia, Bethel church, 6th St., at 10 o'clock, A. M. At Camden, Macedonia church at 3 o'clock, P. M.

DEDICATION.

The commodious and handsome church room of the A. M E. Church that has been nine years in building at New Brunswick, N. J., will be opened for divine service on the 3d of October, 1868.

JAMES V. PIERCE.

THE ORIGIN OF THE NEGRO RACE;

AND

Does the Negro rest under the Noachic Curse?

BY B. T. TANNER.

Will soon be issued from the office of the "Christian Recorder."

Single copies 25 cents. To ministers $1.80 per dozen. Send in your orders. tf.

NOTICE—Joseph H. Cole, restaurant, No. 418 South Sixth street, above Lombard, opposite Bethel Church, where he keeps always on hand the very best oysters and other refreshments. Hoping that his old friends and the public generally will give him a call.

August 5–6m.

KENTUCKY CONFERENCE HIGH SCHOOL, LOUISVILLE, KY.

This Institution was established in accordance with a resolution passed at the Second Session of the Kentucky Conference of the A. M. E. Church, held at Lexington, Aug. 21—29, and is intended to be a preparatory school to Wilberforce University. There will also be formed a Theological Class, which will afford rare advantages to young men having in view the Gospel Ministry. Competent assistance has been procured and no pains will be spared to make the school one of the best in the State. For further information or circulars address

R. G. MORTIMER, Louisville, Ky.

sept. 18—3mo.

NOTICE.

A Grand Concert and Festival will be given in Macedonia A. M. E church, Spruce St., South Camden, N. J., on the evening of Oct. 6th, at 8 o'clock, at which time Mr J C. Wears, Rev. B T. Tanner, Rev. J. M. Williams and others will address the audience.

Oct2–21 WM. WATSON, Pastor.

☞ West Chester Quarterly Meeting, assisted by the Rev. J. H Smith, pastor of the Union A. M. E. church, Coates St., Philadelphia, also H. H. Lewis, of Penningtonville Circuit, Oct. 1, 2, 3.

JOHN C. CORNISH,
Presiding Elder in Charge.

☞ The 2d and 3d Quarterly Meeting, Mount Gillead; 9th and 10th Stroudsburg; 16th and 17th Attleborough; 23d and 24th New Hope; the 30th and 31st Frankford Station, Philadelphia.

Rev. HENRY DAVIS, Elder.

☞ Information wanted of Rose Jackson, a daughter of John and Mary Ranson. She moved from Harper's Ferry to Chambersburg in 1868, in the family of Edward Whiten and left it for Philadelphia about four years ago. Any information of her will be thankfully received. Address

Oct2 1m MARY RANSON,
Frederick City, Md.

☞ Information is wanted of Mrs Hester Thomas, formerly of Philadelphia. When last heard from she was in Washington City, D. C. Any information gladly received. Address

Oct2 1m ELIZABETH GORINER.
Chatham, D. C.

☞ Information wanted of my sisters Margery and Mahala Cannoe, and Stephen Cannoe, my brother. They belonged to Jos. Neil. Margery fell to his daughter Eliza Ann Robison. All of Seaford, Del. I left Delaware 35 years ago, since which time I have heard nothing definite. They were sold South. Any information please address to Somerset Cannoe, Valley Forge, Chester Co., Pa.

sept. 18—4t.

Information Wanted of Robert, George, Anthony, Winnie and Lucy Merray, who were owned by Dr. Smith, in Upperville, Va Robert went away before the war and George was sold. Any information of their whereabouts will be thankfully received by their mother, Hannah Merray. Address,

WM E. STILES,
631 Pine St., Phila.

Information Wanted of Ann Roscoe, formerly lived near Gallatin, Tenn. Belonged to a Mr. Patton, but was purchased by Thos. Roscoe, was left with a trader named John Taylor, who is said to have sold her to South Carolina. Please address her daughter, Amanda Allison, formerly Amanda Shaw, No. 35 North High St., Nashville, care of Daniel F. Carter.

☞ Information wanted of my daughter, Maria Francis Wicher; she was owned by the widow Polly Wicher, who lived near the Red Sulphur Springs, between Centreville and Peterstown, Monroe county, Va. Any one knowing of the whereabouts of said person, or that of Amy Wicher, will confer a great favor by writing me in care of Rev. W. H. Hunter, Pittsburg, Pa.

EDIE WICHER,
aug28–2m Pittsburg, Pa.

Advertisement.

INVALID'S HOME,
280 BLEECKER STREET,
NEW YORK

THE Subscriber respectfully announces, that she is now prepared for the reception of Invalids at the above place. Those desirous of her treatment, can here find all the CONVENIENCES AND COMFORTS OF A HOME, beside the advantages accruing from the immediate supervision of the Doctress, as regards Exercise, Diet, &c., as well as her watchful care of the patient during convalescence.

The occupant of this Home also avoids the excitement incident to the Hotel, which so often becomes detrimental to the proper restoration of the sick

sep18 3mos ELIZABETH DUFFELS.

FURNITURE.

BUY your Furniture, Stoves, &c., at R. M Adger, 718 Lombard st., where he has constantly on hand a variety to suit housekeepers, cheaper than elsewhere. Also, the highest cash price paid for old furniture. sep18–6m

CHEAP PAINTING.—1/3 COST LEAD. 100 lbs of the PECORA COMPANY'S COLORED PAINT (costing $12.50) will paint as much as 250 lbs. of Lead, and wear longer. For particulars, address S BOWEN, Sec'y., No 150 N. Fourth St., Philada.

THE SABBATH SCHOOL ATTENDANT,

A Fine Sabbath School Journal replete with original matter, devoted exclusively to the interest of the Sabbath School, having a special adaptation to the wants of its various departments. No School, nor family, can afford to be without it, as the introduction of this Paper makes a new era in Sabbath School Literature.

Do not fail to send for a copy. Address

HUNTER & THOMAS,
Pittsburgh, Pa.

Jacob H. Simms'

INTELLIGENCE Office, No. 132 West 30th Street, bet. 6th and 7th Avenues, New York City. First-class help wanted, male and female, to fill excellent situations in the city and country. You can come from any part of the universe, for I have not sufficient female help here to supply the demand. Wages very good. Office hours from 7. A. M. to 7 P. M July24–tf

PENNSYLVANIA CENTRAL RAILROAD.
After 3 P. M., Sunday, September 5, 1869.

The trains of the Pennsylvania Central Railroad leave the Depot, at Thirty-first and Market Streets, which is reached directly by the Market Street Cars, the last car connecting with each train leaving Front and Market Streets thirty minutes before its departure. The Chestnut and Walnut Street cars run within one square of the Depot.

Sleeping Car Tickets can be had on application at the Ticket Office, North-west corner of Ninth and Chestnut streets, and at the Depot.

Agents of the Union Transfer Company will call for and deliver Baggage at the Depot. Orders left at No 901 Chestnut street, or No. 116 Market Street, will receive attention

THE TRAINS LEAVE DEPOT.

Mail Train	8.00 a. m.
Paoli Accommodation, 10.30 a. m., 1.10 and	7.10 p. m.
Fast Line	11.50 a. m.
Erie Express	11.50 a. m.
Harrisburg Accommodation	2.30 p. m.
Lancaster Accommodation	4.00 p. m.
Parkesburg Train	5.30 p. m.
Cincinnati Express	8.00 p. m.
Erie Mail and Pittsburg Express	9.30 p. m.
Accommodation	11.00 p. m.
Philadelphia Express	12.00 p. m.

Erie Mail leaves daily, except Sunday, running Saturday night to Williamsport only. On Sunday night passengers will leave Philadelphia at 8 o'clock.

Philadelphia Express leaves daily Cincinnati Express daily except Saturday. All other trains daily except Sunday.

The Western Accommodation Train runs daily, except Sunday. For this train tickets must be procured and baggage delivered by 5 p. m., at No 116 Market street.

TRAINS ARRIVE AT DEPOT.

Cincinnati Express	2.45 a. m.
Philadelphia Express	6.20 a. m.
Erie Mail	6.20 a. m.
Paoli Accommodation, 8.20 a. m., 4.05, and	6.35 p. m.
Parkesburg Train	9.10 a. m.
Fast Line	9.35 a. m.
Lancaster Train	12.30 p. m.
Erie Express	4.10 p. m.
Day Express	1.30 p. m.
Pacific Express	8.20 p. m.
Harrisburg Accommodation	9.40 p. m.

For further information, apply to

JOHN F. VANLEER Jr.,
Ticket Agent, 901 Chestnut Street.
FRANCIS FUNK, Ticket Agent,
116 Market Street.

SAMUEL H WALLACE, Ticket Agent, at the Depot.

The Pennsylvania Railroad Company will not assume any risk for baggage, except for wearing apparel, and limit their responsibility to One Hundred Dollars in value. All baggage exceeding this amount in value will be at the risk of the owners unless taken by special contract.

sepl EDWARD H. WILLIAMS,
Gen'l Superintendent, Altoona, Pa.

LEE & SHEPARD,

Publishers, Boston, Mass., will give to any respectable person (male or female) who will write to them, such information as will enable them to make money.

FOR SALE.
PURE BRED HOGS AND FOWLS.
WINTER SEED WHEAT

And other FARM SEEDS, from DEITZ'S EXPERIMENTAL FARM, Chambersburg, Pa.

Diehl's and Boughton Beardless, Week's and Treadwell's Bearded White Wheats; French White and Red Chaff; Purple Straw Bearded Red Mediterranean, and German Amber Beardless, are the best, earliest, hardiest and most productive Wheats I can be recommended for general cultivation. Price $5 per bushel. 4 pounds of any kind by mail, post paid, for $1 Twenty heads of different varieties sent post paid, for $1. Twenty other varieties of Wheat, Barley, and Oats, of last year's importation See Deitz's EXPERIMENTAL FARM JOURNAL; send and subscribe for it; only $1 50 per year; the most useful Journal printed. Address

sept4–4w GEO. A. DEITZ, Chambersburg, Pa.

No. 435

pp 1 and 2 missing.

Miscellaneous.

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Now let us notice briefly the women of the New Testament.

How calm was that night when the messenger appeared to warn the shepherds of the glorious advent! The sweet zephyrs gently whispered the approach of the heavenly host. There in wonder they stood, and as they gazed, out burst the angelic company, proclaiming the glad tidings to the shepherds on the plains of Bethlehem, that of Mary was born the Saviour of the world. All nature, with one united voice, sang with the heavenly choir.

Were women with Christ through all His labors on earth, in sorrow and in joy? Were they with Him when he commanded Zacheus to come down that He might abide with him? Were they with Him when He spake to those who bore the widow's only son, when He called him forth to the embrace of a beloved mother? Were they with Him when He awoke the daughter of Jairus? Were they with Him when he stood at the tomb of Lazarus, weeping with those that wept? Who were those that stood nearest to him through the dark ordeal when His sorrows multiplied, when those who should have stood near had all fled far from Him? Those holy, as well as noble women, whose names will live as long as revolving planets in their orbits move. Nay, as long as God Himself exists.

The last at the cross, the first at the sepulchre! The first missionaries to proclaim the glorious news of the resurrection! What are we taught by these examples? We are taught that God has given woman a work to do. Co-workers with the men of God in the cause of humanity, women's agency in religion has formed some of the most interesting, if not the most prominent, facts in ecclesiastical history. Mary, Elizabeth, and Anna, historic figures in the scenes of the advent, and children of the Messiah; Mary and Martha of Bethany, the Magdalene and others, who ministered unto Christ of their substance; Phebe the Deaconess, of whom the Apostle speaks in the first chapter of Romans, and others, many of whom sustained the infant church at Rome in their houses,—these all labored in the cause of God.

When Martin Luther, that great instrument in the hands of God in reforming Europe was born, angels rejoiced. But when Methodism began to dawn; when John Wesley stepped forth in all the dignity of divine authority, the message of God upon his lips, and his heart filled with holy fire; it grew brighter and still brighter, until, like Him from whom it emanated, it conquered the dark and ignorant minds.

Did the women share no part in this great and glorious work? Wesley's education by his extraordinary mother, had impressed him with the highest idea of Christian womanhood, and his talented sisters, also, could not fail to incline him to a just appreciation of women.

Ladies of this church! Ladies of Brooklyn! Have you caught that spirit which actuated those divinely inspired women of the Prophetic, Apostolic, Wesleyan, and the illustrious Richard Allen's days—he who led this branch of God's Zion from oppression and slavery? When he lifted the banner of independence, the mothers of the Church rallied around it with their hearts full of faith in the God of victories. Ladies, I appeal to you! Permit me to ask this question. Are you engaged in carrying forward the great work of developing the young minds? This question is for you to answer. Into your hands is committed that work which had its commencement from the foundation of the world. Will you prove recreant to your trust? We are passing through that epoch in our history which is pregnant with results. Among these, standing foremost, is the establishment of Wilberforce University. Here must be represented and established the brain of that people who have so long been called mentally inferior. Those who are educated at Wilberforce sustain a relation to the United States that will be more than creditable to us as a people. This idea sprang from a blacksmith shop in the city of Philadelphia, fifty-three years ago. And she shall yet come out of the wilderness, "clear as the moon, bright as the sun, and terrible as an army with banners." Awake! awake! Oh, daughters of Jerusalem, no longer in thy ease sit down! Cry out in all the energy of thy soul,

> Blest Saviour, introduced by Thee,
> Have I my work begun?
> And crowned with victory at Thy feet,
> I'll lay my honors down.

After the conclusion of the address, Rev. T. Gould, pastor, made a few happy remarks relative to the speaker's course of studies, and asked for a liberal contribution to assist him in completing his studies.

He was followed by the Rev. Amos N. Freeman, of Siloam Presbyterian church, who spoke very feelingly of the career of Brother Hamilton, and desired (as many of his own congregation were present) a hearty response to the appeal.

The sum of $85.24 was raised, after which the congregation were dismissed, all wishing Brother Hamilton a prosperous continuance of his studies, until he reaches the goal which he is so earnestly striving to attain; when he will come back to us (if spared by the Divine will) the polished scholar and accomplished graduate of Wilberforce, sent from the Fleet Street A. M. E. church, Brooklyn,—one in whom we may justly feel proud.

Brother Hamilton departed for the scene of his studies on Thursday, Sept. 2d, and it is the prayer of his numerous friends and acquaintances that God may speed him on his course.

Yours, A. B. C.

◆

For the Christian Recorder.

RESOLUTIONS ON THE DEATH OF MISS HARRIET DORSEY.

Philadelphia, Sept. 15th, 1869.

At a meeting of the Bethel Sacred Musical Association, the following business was transacted:

The death of Miss Harriet Dorsey was announced and, on motion of Mr. D. T. Masten, a committee of three was appointed to draft resolutions expressing the deep regret felt by Association at their loss.

The committee presented the following, which was unanimously adopted:

Whereas, it has pleased Almighty God in His all-wise providence to remove from our midst our most esteemed associate, Miss Harriet Dorsey, therefore be it

Resolved, That in the death of Miss Dorsey the Association has lost a beloved member.

Resolved, That we sympathise with the family in their bereavement, and tender them our condolence.

Resolved, That we attend the funeral of our deceased associate, and that we present the family with a copy of the resolutions.

D. T. Masten, Chairman,
Benjamin L. Harrod,
Margaret A. Masten.

Died.

Elizabeth R. Walker died, August 13th, 1869, at Frankford, Pa., aged 24 years, 3 months and nine days.

> The time of my leaving is come,
> A voice from above calls me home.
> Good Lord, let my troubles all cease,
> And let thy handmaid die in peace.
>
> My husband and child, farewell, dears,
> Tho' absent, you must have no fears.
> The Lord will protect—comfort, too.
> Continue both faithful and true;
>
> I leave this dark world with its wo,
> O husband and child, I must go!
> Do meet me in regions of light,
> Where ne'er come the shades of the night.

◆

GROWING ENTERPRISE.

A New York newspaper, referring to the proposed extension of the Kansas Pacific Railway into New Mexico and Arizona, and thence along the 35th parallel to San Francisco and San Diego, says that it looks with interest upon the effort of American road builders to construct a railway into the heart of the old Spanish countries. There is no region in the American continent which possesses more interest than this land of the Aztecs. To us it is a dark land! Here are towns which were in existence before Boston or Philadelphia, and here the early Spaniards discovered some of their richest mines. The country came into our own possession as a part of the terms of peace with Mexico after the Mexican war. There is scarcely a league which does not possess mineral deposits of great value, or agricultural tracts where grains and fruits of the temperate zone grow in great abundance. The trade from New Mexico, by the way of Sheridan, and Abilene, and Ellsworth, especially in hides and stock, is but in its infancy, and yet it pays better than any business now west of the Mississippi river. With the railroad striking through these towns and traversing this noble region, we shall have an incalculable addition to our Pacific trade. If the present Union Pacific and Central Pacific Railroads can pay so largely through a country which for many hundreds of miles is a mere alkali desert, over mountains and through wide stretches of land that are of no possible use, either for mining or agriculture, what is to be hoped from a road that makes the land of the Aztec and the Spaniard as much a possession of New York as Illinois or Ohio, and brings us into daily communication with San Francisco? This argument seems to us to be a strong inducement in favor of the new six and a half million loan of the Kansas Pacific Railway Company, which is now offered by M. K. Jesup & Company, and Dabney, Morgan & Company, two eminent banking houses of New York. The road is running 437 miles, and it earns more than enough to pay the interest on the mortgage. It has a land grant of 3,000,000 of acres in Kansas, which are being sold rapidly to settlers to develop the road, and an additional land grant of 3,000,000 of acres in Kansas and Colorado, which is set apart as a sinking fund for the payment of these bonds. This is one of the most richly endowed railroads on the continent. It has been managed with prudence and enterprise. The interest on the bonds is payable in New York, London and Frankfort, and now, when the Secretary of the Treasury is endeavoring to sell Government's, it would be wise for our people to take advantage of the present high prices, and convert 5 per cent. 10-40's and 6 per cent. 5-20's into 7 per cent. gold bonds, which can be purchased for 96 and accrued interest. At any rate, let our friends send to the New York houses and get pamphlets, maps and circulars, and look at this matter for themselves. To us it seems to be the best investment in the market.

◆

BISHOP J. P. CAMPBELL'S APPOINTMENTS.

October 3d, at Wilmington, Del., Sunday.

October 4th, Smyrna Circuit, Del., Monday.

October 5th and 6th, Camden Circuit, Del., Tuesday and Wednesday.

October 7th and 8th, Frederick Circuit, Del., Thursday and Friday.

October 10th, and 15th Milton Circuit, Del.

October 17th and 20th, Laurel Circuit, Del.

October 24th, Philadelphia, Bethel church, 6th St., at 10 o'clock, A. M. At Camden, Macedonia church at 3 o'clock, P. M.

◆

DEDICATION.

The commodious and handsome church room of the A. M. E. Church that has been nine years in building at New Brunswick, N. J., will be opened for divine service on the 3d of October, 1868.

James V. Pierce.

◆

THE ORIGIN OF THE NEGRO RACE;

AND

Does the Negro rest under the Noachic Curse?

By B. T. Tanner.

Will soon be issued from the office of the "Christian Recorder."

Single copies 25 cents. To ministers $1.80 per dozen. Send in your orders. tf.

◆

Notice.—Joseph H. Cole, restaurant, No. 418 South Sixth street, above Lombard, opposite Bethel Church, where he keeps always on hand the very best oysters and other refreshments. Hoping that his old friends and the public generally will give him a call.

August 5–6m.

◆

KENTUCKY CONFERENCE HIGH SCHOOL, LOUISVILLE, KY.

This Institution was established in accordance with a resolution passed at the Second Session of the Kentucky Conference of the A. M. E. Church, held at Lexington, Aug. 21—29, and is intended to be a preparatory school to Wilberforce University. There will also be formed a Theological Class, which will afford rare advantages to young men having in view the Gospel Ministry. Competent assistance has been procured and no pains will be spared to make the school one of the best in the State. For further information or circulars address

R. G. Mortimer, Louisville, Ky.

sept. 18—3mo.

◆

NOTICE.

A Grand Concert and Festival will be given in Macedonia A. M. E. church, Spruce St., South Camden, N. J., on the evening of Oct. 6th, at 8 o'clock, at which time Mr J. C. Weare, Rev. B. T. Tanner, Rev. J. M. Williams and others will address the audience.

Oct2–2t Wm. Watson, Pastor.

◆

☞ West Chester Quarterly Meeting, assisted by the Rev. J. H. Smith, pastor of the Union A. M. E. church, Coates St., Philadelphia, also H. H. Lewis, of Penningtonville Circuit, Oct. 1, 2, 3.

John C. Coates,
Presiding Elder in Charge.

◆

☞ The 2d and 3d Quarterly Meeting, Mount Gilead; 9th and 10th Stroudsburg; 16th and 17th Attleborough; 23d and 24th New Hope; the 30th and 31st Frankford Station, Philadelphia.

Rev. Henry Davis, Elder.

◆

☞ Information wanted of Rose Jackson, a daughter of John and Mary Ranson. She moved from Harper's Ferry to Chambersburg in 1863, in the family of Edward Whiten and left it for Philadelphia about four years ago. Any information of her will be thankfully received. Address

Mary Ranson,
Frederick City, Md.

Oct2 1m

☞ Information is wanted of Mrs Hester Thomas, formerly of Philadelphia. When last heard from she was in Washington City, D. C. Any information gladly received. Address

Elizabeth Gonines,
Chatham, D. C.

Oct2 1m

☞ Information wanted of my sisters Margery and Mahala Cannon, and Stephen Cannon, my brother. They belonged to Jos. Neil. Margery fell to his daughter Eliza Ann Robison. All of Seaford, Del. I left Delaware 35 years ago, since which time I have heard nothing definite. They were sold South. Any information please address to Somerset Cannon, Valley Forge, Chester Co., Pa.

sept. 18—4t.

Information Wanted of Robert, George, Anthony, Winnie and Lucy Murray, who were owned by Dr. Smith, in Upperville, Va. Robert went away before the war and George was sold. Any information of their whereabouts will be thankfully received by their mother, Hannah Murray. Address,

Wm E. Stiles,
631 Pine St., Phila.

Information Wanted of Ann Roscoe, formerly lived near Gallatin, Tenn. Belonged to a Mr. Patton, but was purchased by Thos. Roscoe, was left with a trader named John Taylor, who is said to have sold her to South Carolina. Please address her daughter, Amanda Allison, formerly Amanda Shaw, No. 35 North High St., Nashville, care of Daniel F. Carter.

☞ Information wanted of my daughter, Maria Francis Wicher; she was owned by the widow Polly Wicher, who lived near the Red Sulphur Springs, between Centreville and Peterstown, Monroe county, Va. Any one knowing of the whereabouts of said person, or that of Amy Wicher, will confer a great favor by writing me in care of Rev. W. H. Hunter, Pittsburg, Pa.

Eda Wicher,
Pittsburg, Pa.

aug28–2m

Advertisement.

INVALID'S HOME,
200 BLEECKER STREET,
NEW YORK.

The Subscriber respectfully announces, that she is now prepared for the reception of Invalids at the above place. Those desirous of her treatment, can here find all the CONVENIENCES AND COMFORTS OF A HOME, beside the advantages accruing from the immediate supervision of the Doctress, as regards Exercise, Diet, &c., as well as her watchful care of the patient during convalescence.

The occupant of this House also avoids the excitement incident to the Hotel, which so often becomes detrimental to the proper restoration of the sick.

sep18 3mos ELIZABETH OUFFELS.

FURNITURE.

Buy your Furniture, Stoves, &c., at R. M. Adger, 710 Lombard St., where he has constantly on hand a variety to suit housekeepers, cheaper than elsewhere. Also, the highest cash price paid for old furniture. sep18–6m

CHEAP PAINTING.—
1/3 COST LEAD.
100 lbs. of the Pecora Company's Colored Paint (costing $12.50) will paint as much as 250 lbs. of Lead, and wear longer. For particulars, address S. BOWEN, Sec'y, No. 150 N. Fourth St., Philada.

THE SABBATH SCHOOL ATTENDANT,

A Fine Sabbath School Journal replete with original matter, devoted exclusively to the interest of the Sabbath School, having a special adaptation to the wants of its various departments. No School, nor family, can afford to be without it, as the introduction of this Paper makes a new era in Sabbath School Literature.

Do not fail to send for a copy. Address

HUNTER & THOMAS,
Pittsburgh, Pa.

Jacob H. Simms'

INTELLIGENCE Office, No. 133 West 30th Street, bet. 6th and 7th Avenues, New York City. First class help wanted, male and female, to fill excellent situations in the city and country. You can come from any part of the universe, for I have not sufficient female help here to supply the demand. Wages very good. Office hours from 7. A. M. to 7 P. M. july24–tf

PENNSYLVANIA CENTRAL RAILROAD.
After 8 P. M., Sunday, September 5, 1869.

The trains of the Pennsylvania Central Railroad leave the Depot, at Thirty-first and Market Streets, which is reached directly by the Market Street Cars, the last car connecting with each train leaving Front and Market Streets thirty minutes before its departure. The Chestnut and Walnut Street cars run within one square of the Depot.

Sleeping Car Tickets can be had on application at the Ticket Office, North-west corner of Ninth and Chestnut Streets, and at the Depot.

Agents of the Union Transfer Company will call for and deliver Baggage at the Depot. Orders left at No. 901 Chestnut Street, or No. 116 Market Street, will receive attention.

THE TRAINS LEAVE DEPOT.

Mail Train	8.00 a. m.
Paoli Accommodation, 10.30 a. m., 1.10 and	7.10 p. m.
Fast Line	11.50 a. m.
Erie Express	11.50 a. m.
Harrisburg Accommodation	2.30 p. m.
Lancaster Accommodation	4.00 p. m.
Parkesburg Train	5.30 p. m.
Cincinnati Express	8.00 p. m.
Erie Mail and Pittsburg Express	9.00 p. m.
Accommodation	8.30 p. m.
Philadelphia Express	12.00 p. m.

Erie Mail leaves daily, except Sunday, running Saturday night to Williamsport only. On Sunday night passengers will leave Philadelphia at 8 o'clock.

Philadelphia Express leaves daily. Cincinnati Express daily except Saturday. All other trains daily except Sunday.

The Western Accommodation Train runs daily, except Sunday. For this train tickets must be procured and baggage delivered by 5 p. m., at No. 116 Market street.

TRAINS ARRIVE AT DEPOT.

Cincinnati Express	2.45 a. m.
Philadelphia Express	6.20 a. m.
Erie Mail	6.20 a. m.
Paoli Accommodation, 8.20 a. m., 4.05, and	6.35 p. m.
Parkesburg Train	9.10 a. m.
Fast Line	9.35 a. m.
Lancaster Train	12.30 p. m.
Erie Express	6.10 p. m.
Day Express	1.30 p. m.
Pacific Express	4.25 p. m.
Harrisburg Accommodation	9.40 p. m.

For further information, apply to

JOHN F. VANLEER, Jr.,
Ticket Agent, 901 Chestnut Street.
FRANCIS FUNK, Ticket Agent,
116 Market Street.
SAMUEL H. WALLACE, Ticket Agent, at the Depot.

The Pennsylvania Railroad Company will not assume any risk for baggage, except for wearing apparel, and limit their responsibility to One Hundred Dollars in value. All baggage exceeding this amount in value will be at the risk of the owners unless taken by special contract.

sept EDWARD H. WILLIAMS,
Gen'l Superintendent, Altoona, Pa.

LEE & SHEPARD,

Publishers, Boston, Mass., will give to any respectable person (male or female) who will write to them, such information as will enable them to make money.

FOR SALE.
PURE BRED HOGS AND FOWLS.
WINTER SEED WHEAT
And other FARM SEEDS, from Deitz's Experimental Farm, Chambersburg, Pa.

Diehl and Boughton Beardless, Weeks's and Treadwell's Bearded White Wheats; French White and Red Chaff; Purple Straw Bearded Red Mediterranean, and German Amber Beardless, are the best, earliest, hardiest and most productive Wheats that can be recommended for general cultivation. Price $5 per bushel. 4 pounds of any kind by mail, post paid, for $1. Twenty heads of different varieties sent post paid, for $1. Twenty other varieties of Wheat, Barley, and Oats, of last year's importation. See Deitz's Experimental Farm Journal; send and subscribe for it; only $1 50 per year; the most useful journal printed. Address

sept1-4w GEO. A. DEITZ, Chambersburg, Pa.

"*Facts about Working Women*" should be read by every woman (and man, too,) in the land. From the article "*Fifty two Good Reasons for Not Going to Prayer-Meeting*," we clip the following as a fair sample of all the rest:

"Well, it so happened that the first evening of the year fell upon the evening of the regular prayer-meeting and there was none. The next evening we had company. Of course, although I wanted to go, I *couldn't*. The next week my neighbor and particular friend, Mrs. Lamb, gave a party. Now Mrs. Lamb is a member of our church, and most undeniably did wrong; but then she is a very dear friend of mine, and I can go to prayer meeting every week of the year, but it is not every week of the year that I can accept an invitation to Mrs. Lamb, therefore, sorry as I was, I felt that I must go to the party. The next week Miss Kellogg was here. Now, I work pretty hard, and am fond of music, and I need some entertainment, and I really felt it my duty to go there, for Miss Kellogg does not sing here every week. You see I was at least excusable. The next week it snowed, the next it rained; the next it was terribly cold, and the next it was warm and thawing, and so wet under foot."

The School-Day Visitor. Daughaday & Becker, 424 Walnut St., Philadelphia. $1 25 per annum.

Contents for October: The Eclipse, illustrated; Pluck; Childhood; High-Top Boots; Cruel Jim, illustrated by F. B. Schell, Ever to the Right; Rambles among the Insects, illustrated; Willie Williams's Reward, Dialogue; Low Life in New York; These Little Pigs; Little Sunny Hair; Funny Little Things; On the Stairway; How it all Happened, a Picture Story for very Little Folks; How Fido Got Out; Our Stairway; Only Just Across the River, Music; Editorial and Business Department.

The article entitled "*Eclipse*," with its illustration, is one of interest. We quote:

"In ancient times, though their appearing was definitely announced by the astronomers of that day, eclipse were considered fore-runners of evil and calamity. It is supposed that the earliest records of these astronomical calculations are found among the annals of the Chinese, and the first Solar Eclipse definitely foretold, was that of October 13th, 2127, B. C. With these records is associated the sad and tragic fate of Hi and Ho, the astronomers royal to some ancient ruler of that empire. These men became so much absorbed in the gayeties of the outside world, and so neglectful of their duties, that they suffered an eclipse to pass without having given the Emperor notice of its approach, and the religious ceremonies during such an event were left unfulfilled. And behold! upon that account all China was exposed to the anger of the gods! In order that their wrath might be appeased, these two wise men were seized and beheaded by royal command."

American Phrenological Journal. S. R. Wells, 389 Broadway, N. Y. $3 00 per annum.

Contents: George W. Childs; What can I Do Best? No. 5; A Novel Indicator; Phrenology—Is it a Science? Borrowers; Dancing; A Child on the Judgment-Seat; The Phrenologist's Prophecy; Philip Phillips; Woman Suffrage; Advantage of Having a Trade; Genius and Talent; Salem Witchcraft; Our Convicts, At Sight; Diluted Wisdom; Democracy vs. Monarchy; Man: in Genesis and in Geology; To Phrenological Students, A New Method of Warming Railroad Cars and Rooms; Alcohol; Its Nature and Uses; Artificial Limbs; Vaccination—Is it of Any Use? John A. Roebling; School Government; Light and Omaha—Familiar Sketches, No. 4, Fine Feathers at Church; The Tiger, Have Courage to Say No; Spare Moments; Dawn; The Late Eclipse; A Kind Reception; To Our Correspondents; Literary Notices; The Chinese Question.

The article, "*Phrenology—Is it a Science?*" is a full exposition of the claims of Phrenology. Written with a Christian spirit, and a philosopher's logic, it cannot fail to make Mr. Beck (against whom it is written) feel. The following quotation contains about the gist of the carefully prepared defence:

"The principles of phrenology are true. Some men are not wise enough in all cases to understand its application to all individuals; even as there are few, if any, physicians wise enough to understand always perfectly every case of illness that may be brought to their attention. It is a great science to understand temperament. One can not always determine to the last degree of accuracy the thickness of the skull or scalp, or the state of health in which a subject may be, and thus he may slightly overrate or underrate him. But Phrenology is the best philosophy of the mind the world has seen. It is the only practical science by which the minds of strangers can be read. One well versed in it will go into a dark room with twenty strangers, and he will give a better history of those men than most persons can do who have known them all their lives; that is to say, a history of their real characters. Ten persons of widely varied attainment, talent, and disposition may be put into a dark room, and if we can not so read the character of each that an honest, intelligent committee shall know and acknowledge whom we are examining in each case, we would be ashamed of ourselves. We will take the skulls of ten men whose characters during life have been notorious for power in different directions, and we will write out their respective characters in such a manner as not to make an essential mistake in the whole of them. Can Mr. Beck do the same by feeling of the breasts of men? Can he tell about how much humanity, or courage, or deceit, or ambition, or affection, or intelligence, or ingenuity they have?"

The New Eclectic Magazine. Baltimore: Trumbull & Murdock, 54 Lexington street. $4 00 per annum.

October Contents: Frontispiece—Gustave Doré. Engraved for The New Eclectic Magazine, after a photograph from life; Classical Study. Prof. B. L. Gildersleeve, University of Virginia; Nuits. G. T. A. C.; The Passage of the Red Sea. William Gilmore Simms, Charleston; "The Grand Old Name of Gentleman." The Contemporary Review; Jinny's Three Balls. Concluded. Chambers's Journal; Sonnets. Paul H. Hayne, Augusta; A Story of Eulenburg. Part II. Blackwood's Magazine; Pro Mortuis. Francis Turner Palgrave; The Southern Historical Society. De Bow's Review; Three Meetings. Author of "John Halifax, Gentleman; Boys. The Saturday Review; The Nameless Pilgrim. Margaret T. Preston, Lexington, Va.; Chivalrous Southrons. The Southern Review; Renewed. The Overland Monthly; Gustave Doré. The Saturday Review; Mosaic. Selected; The Haversack. Reviews. Selected.

The sweet Bard of the Palmetto State, W. Gilmore Simms, contributes a magnificent Ode to Liberty. "The Passage of the Red Sea." We have only room to give the prologue."

> "Each race that would grow greatly and be free,
> Each people wed and sworn to liberty,
> Must make its passage good through the Red Sea;
> Happy, if blest with guidance such as show'd,
> To Israel's people, the appointed road,
> And with grand courage and prophetic thought,
> The wonders of their great deliverance wrought.
> But the decrees of Heaven must be obey'd,
> Each trial met, and the dread passage made,
> Ere triumph comes the crowning boon to grace,
> And manhood, blest with freedom, saves the race."

All the articles are first class, and as a whole, can only be objected to on account of their prejudice to the Government, the North, and the Negro, the *condemnable* trinity in the eyes of every chivalrous Southron.

Roland Yorke. A sequel to "The Channings." 8vo. pp. 278. Philadelphia: T. B. Peterson & Brothers.

The literary editor of the "Press," whose judgment is of the first water, thus speaks of Roland Yorke:

"Roland Yorke, the hero of the story which bears his name, is one of the most natural characters in modern fiction, and extremely original. Before the story opens he had been knocked about, in South Africa, in a manner which took the conceit out of him very effectively. Coming back, utterly broken in fortune, he is glad to get a pound a week in a lawyer's office in London, as junior copying clerk. But, however poor, he is a gentleman all through, and full of generous impulses. There is a detective, one Butterby, clever, but always taking up the wrong person. There are a couple of authors, bad and good, in complete contrast, and the whole Greatorex family stand out in high relief.

This, we do not hesitate to say is Mrs. Wood's best work."

◆

LETTER FROM ALEXANDER CRUMMELL.

Monrovia, Liberia, June 28th, 1869.

Dear Sir:—Some time ago you told me that you was preparing a small volume for circulation among *colored students* in the South, designed to direct their attention to Africa. I hope you have already got it on its way.

It has seemed to me recently that something special is needed to the same end. I have been led to this conviction from reading several recent numbers of the "Recorder" published in Philadelphia. I am preparing a series of "*Letters to colored undergraduates at Xenia, Lincoln and other colleges in U. S. A., on matters pertaining to the evangelization of Africa.*" The topics will be as follows:

1. Necessity of immediate attention, &c.
2. Duty of American blacks to Africa; Natural and Christian.
3. Race-feeling, justifiable.
4. Africa as a field for missions.
5. Africa yet to be evangelized.
6. The Divine Providence pointing to duty.
7. The negro race yet to be a power; the the glory and blessing of the achievement.
8. The immediate duty in the case, considered with respect to both Mohammadanism and Romanism.
9. Fitness of the American black man for missionary work.

I shall write the letters up, if possible, during the "Rains," and when finished will send them to you, by mail, month by month, for publication in the "Recorder;" and then, if thought desirable, publish them in pamphlet form. I shall be glad to have your opinion as to the desirability of this special endeavor.

Fine, intelligent, enterprising Sierra Leonians, are coming into our country by hundreds.

I am, very truly yours,
Alex. Crummell.

◆

CELEBRATION AT NORRISTOWN, PA.

The Emancipation Anniversary (Sept. 22d) was celebrated at Norristown, Pa., by the colored people and their friends, with great success, the whites taking as much interest in the ceremonies as the people of color.

Delegations were present from Montgomery and Chester counties, from Philadelphia, Hollidaysburg, Allegheny City, Woodbury and Camden, New Jersey, and from Wilmington, Delaware. Two sections of the Grand Army of the Republic were represented—Post No. 26, from Camden, and Post No. 27 from Philadelphia.

The procession moved at 11 o'clock, and presented a splendid appearance. The music was furnished by the Mount Vernon Band, of Wilmington, the Delmonico Band of Philadelphia, and by fife and drum corps from other places.

The citizens of Norristown honored the procession by appearing at their doors and windows, waving handkerchiefs and hanging out the stars and stripes, the national emblem.

When the procession reached the soldiers' monument, lately uncovered by Gov. Geary, the bands and the Posts of the Grand Army filed off, surrounding the monument, and national airs and a funeral dirge were performed. The delegations re-forming proceeded through the principal streets to a fine grove, where dinner was partaken of.

At 2 o'clock the meeting was called to order by Rev. Stephen Smith, of Philadelphia, who acted as chairman, and after music by the Mt. Vernon Band, and prayer by Rev. Mr. Gibbs, of Norristown, the oration of the day was delivered to an enthusiastic audience of white and colored persons, including some of the best citizens, by Professor William Howard Day, of Wilmington.

The procession was under the command of A. S. Griffin, (Colonel) H. M. S. Brown, (Secretary) Orderly Sergeant 32d U. S. Volunteers, and twelve mounted marshals.

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BISHOP WAYMAN'S APPOINTMENTS FOR OCTOBER AND NOVEMBER.

Sunday, Oct. 10, Norfolk and Portsmouth, Va.
Monday night, Oct. 11, Raleigh, N. C.
Tuesday night, Oct. 12, Hillsboro, N. C.
Wednesday night, Oct. 13, Company's Shops, N. C.
Thursday night, Oct. 14, Greensboro, N. C.
Friday night, Oct. 15, Lexington, N. C.
Sunday, Oct. 17, Morgantown, N. C.
Tuesday night, Oct. 19, Charlotte, N. C.
Sunday, Oct. 24, Wilmington, N. C.
Monday night, Oct. 25, Newbern, N. C.
Thursday, Oct. 28, At home.
Sunday, Oct. 31, Dedication, Union Bethel, Baltimore, Md.
Monday night, Nov. 1, Crownsville, Md.
Wednesday night, Nov. 3, Providence Chapel, Md.
Sunday, Nov. 7, Eastville, Va.
Wednesday night, Nov. 10, Lutherville, Md.
Thursday, Nov. 11, at home.
Sunday, Nov. 14, Richmond, Va.
Tuesday night, Nov. 16, Farmville, Va.
Thursday, Nov. 18, at home.
Sunday, Nov. 21, Annapolis, Md.

◆

THE ORIGIN OF THE NEGRO RACE;

AND

Does the Negro rest under the Noachic Curse?

By B. T. Tanner.

With a letter from Bishop J. P. Campbell

Will soon be issued from the office of the "Christian Recorder."

Single copies 25 cents. To ministers $1.80 per dozen. Send in your orders. tf.

Advertisements.

DOTY'S WASHING-MACHINE,
LATELY MUCH IMPROVED—AND THE NEW
Universal Clothes Wringer

Improved with Rowell's Patent Double Cog Wheels, and the Patent Stop, are now unquestionably far superior to any apparatus for washing clothes ever invented, and will save their cost twice a year, by saving labor and clothes.

Those who have used them give testimony as follows:

"We like our machine much; could not be persuaded to do without it, and with the aid of Doty, we feel that we are masters of the position."—Rev. L. Scott, Bishop M. E. Church.

"It is worth one dollar a week in any family."—N. Y. Tribune.

"In the laundry of my house there is a perpetual thanksgiving on Mondays for the invention."—Rev. Theodore L. Cuyler.

"Every week has given it a stronger hold upon the affections of the inmates of the laundry."—N. Y. Observer.

"I heartily commend it to economists of time, money, and contentment."—Rev. Dr. Bellows.

"Friend Doty—Your last improvement of your Washing Machine is a complete success. I assure you 'our Machine,' after a year's use, is thought more of to-day than ever, and would not be parted with under any circumstances."—Solon Robinson.

"Your Washing Machine has been in daily use in our laundry, and the housekeeper expresses herself as highly pleased with it. It certainly accomplishes a greater amount of work, with less labor, and does not wear the clothes so much as the old-fashioned wash-board. By using it, one laundress is dispensed with."—Wm. M. F. Round, Superintendent of Infant Department of St. Catharine's Nursery, N. Y. City.

PRICES.—A Fair Offer.

Send the retail price, Washer $14, Extra Wringer, $9, and we will forward either or both machines, free of freight, to places where no one is selling; and so sure are we they will be liked, that we agree to refund the money if any one wishes to return the machines free of freight, after a month's trial according to directions.

No husband, father or brother should permit the drudgery of washing with the hands, fifty-two days in the year, when it can be done better, more expeditiously, with less labor, and no injury to the garments, by a Doty Clothes Washer, and a Universal Wringer.

Canvassers with exclusive right of sale make money fast selling them.

Sold by dealers generally, to whom liberal discounts are made.

R. C. BROWNING, Gen. Agent.
Oct.9–3t. 32 Cortlandt St. New York.

LAMB KNITTING MACHINE

Is Simple, Durable, and Easily Operated. Agents Wanted. Enclose stamp for Sample Stocking and Circular. Address JAS. D. ORNE, General Agent, 922 Chestnut Street, Philadelphia.
Oct 9 4t

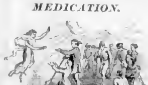
HENRY WARD
BEECHER'S
SERMONS IN
PLYMOUTH PULPIT,

Are being read by people of *every class and denomination* all over this country and Europe. They are full of vital, beautiful religious thought and feeling. *Plymouth Pulpit* is published weekly, and contains Mr. Beecher's Sermons and Prayers, in form *suitable for preservation and binding*. For sale by all news dealers. Price 10c. Yearly subscriptions received by the publishers, $3, giving two handsome volumes of over 400 pages each. Half yearly, $1.75. A new and superb Steel Portrait of Mr. Beecher presented to all yearly subscribers. *Extraordinary Offer!* PLYMOUTH PULPIT ($3), and THE CHURCH UNION ($2.50), an Unsectarian, Independent Christian Journal—16 pages, cut and stitched, clearly printed, ably edited, sent to one address for 52 weeks for *four dollars*. Special inducements to canvassers and those getting up clubs. Specimen copies postage free for 5 cts.
oct2–1m. J. B. FORD & CO., Pubs., 39 Park Row, N. Y.

$1000 Reward!

We will pay the above reward to any individual or company who will produce a machine capable of sewing a stronger, smoother or more elastic seam than our celebrated Erie $15 Premium Sewing Machine. Many of the best inventors, both in Europe and America, have pronounced this the most practical Family Sewing Machine in the world, capable of performing a greater variety of work than any other ever produced. It is worth more in any family than any other machine. Agents are selling these to most every family, and the ladies are delighted with them. A sample machine carefully boxed, with full directions for use, extra needles, Barnum's Self Sewer, Hemmer, Oil Can, Order Book, Circulars, Certificate of Agency and private terms to Agents, and all sent to any Express office, C. O. D., $15. Send no money in advance, but pay the Express Agent when the machine arrives. Address the ERIE SEWING MACHINE CO., Buffalo, N. Y., or Chicago, Ill. [Ev 4t.oct.2.]

THE LATEST DISCOVERY
IN
MEDICATION.



The great difficulty which physicians have been laboring for centuries to overcome, has at length been obviated. A Vegetable Cathartic and alterative more efficient than any other mineral preparation of the same class, and as agreeable to the taste as ordinary candy, is now offered to the sick in the form of a Lozenge.

DR. ERASMUS WINSLOW'S
LIVER AND STOMACH LOZENGE

is the most important medicinal novelty that modern chemistry has produced. It contains two botanical extracts, perfectly harmless in themselves, but embodying all the remedial properties of mercury, and destined in this pleasant form to supersede and banish from general use, the nauseous pills and potions of which that dangerous excitant is the main ingredient. More than

One thousand experiments

were made by the inventor of this peerless remedy before it was brought to its present state of perfection. The Lozenge is harmless in its operation, and although the medicinal taste of its curative compounds has been extinguished by chemical art, their virtues remain as active and potent as ever.

In *Dyspepsia, Biliousness, Constipation, Sick or Nervous Headache, Piles, Dropsy*, and the irregularities in which the feebler sex are subject, the Lozenge will be found infinitely more effective than any of the horrible and disgusting compounds usually administered in such cases. As an antibilious specific and general aperient, it has no equal, either among advertised preparations or the prescriptions of the regular pharmacopœia.

☞ It is guaranteed that no one who has once tried Dr. Erasmus Winslow's *Liver and Stomach Lozenge, will ever again take a purgative powder, or draught, or pill.*

Circulars and show cards sent free of expense to dealers.

Proprietors,
PRINGLE BROS.,
72 MAIDEN LANE,
NEW YORK

[Pelt 1y–oct.2.]

$1,000, To Loan on FIRST MORTGAGE or good Security in large or small amounts. Apply to
WILLIAM H. LONGFELLOW,
No. 1120 Rodman St., Philadelphia
oct2–3t

WANTED—AGENTS FOR
Bible Lyrics.

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CAPITAL AND ASSETS, - - - $17,000,000.

Insurance for any amount placed in the above or other good Companies by

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PACIFIC RAILWAY GOLD LOAN.

Messrs. Dabney, Morgan & Co., 53 Exchange Place, and M. K. Jesup & Co., 12 Pine Street, N. Y., offer for sale the Bonds of the Kansas Pacific Railway. These Bonds pay seven per cent. in Gold; have thirty years to run; are Free from Government Taxation; are secured by a Land Grant of Three Million Acres of the Finest Lands in Kansas and Colorado. In addition to this special grant the Company also owns Three Millions of Acres in Kansas, which are being rapidly sold to develop the country and improve the road. They are a first mortgage upon the extension of the road from Sheridan, Kansas, to Denver, Colorado. The road in operation 637 miles long upon which it is also a mortgage *now earns more than enough net income to pay the interest on the new loan.* There is no better security in the market—this being in some respects better than Government Securities. *Principal and Interest payable in Gold.* Price 96, and accrued Interest, in Currency. Pamphlets, Maps and circulars furnished on application.

Aug. 11th., 3m.

Let Us Protect Ourselves.

The physical structure of the strongest human being is vulnerable everywhere. Our bodies are endowed by nature with a certain negative power, which protects them, to some extent, from unwholesome influences but this protection is imperfect, and cannot be safely relied on in unhealthy regions, or under circumstances of more than ordinary danger. Therefore, it is always, it is prudence, it is common sense to provide against such contingencies, by taking an ANTIDOTE IN ADVANCE; in other words, by fortifying the system with HOSTETTER'S STOMACH BITTERS—the most complete protective against all epidemic and endemic maladies that has ever been administered in any country. As a remedy for Dyspepsia, there is no medicine that will compare with it. Whoever suffers the pangs of indigestion, anywhere on the face of the earth where HOSTETTER'S STOMACH BITTERS can be procured does so voluntarily; for as surely as truth exists this invaluable TONIC and ALTERATIVE would restore his disordered stomach to a healthy condition. To the nervous it is also especially recommended, and in cases of confirmed constipation it also affords speedy and permanent cure.

In all cases of fever and ague the BITTERS is more potent than any amount of quinine, while the most dangerous cases of bilious fever yield to its wonderful properties. Those who have tried the medicine will never use another, for any of the ailments which the HOSTETTER'S BITTERS professes to subdue. To those who have not made the experiment we cordially recommend an application to the BITTERS whenever they are stricken by disease of the digestive organs. oct2–1m

TARRANT'S SELTZER APERIENT.

A Vital Question Answered. Thousands of dyspeptics and bilious sufferers, who have exhausted the list of official remedies in vain, are asking what they shall do next, and if there is any remedy for their misery. There is. Tarrant's Effervescent Seltzer Aperient will give them immediate relief and eventually restore them to perfect health. It is stomachic, an alterative, a purgative, and a gentle diuretic, combined in one delicious and refreshing draught. SOLD BY ALL DRUGGISTS.

Oct. 2—2t

Mrs S. A. ALLEN

BEAUTIFUL HAIR,
Nature's Crown!
You Must Cultivate it
GRAY HAIR
is a certain indication
of decay at the roots.

New Style. Important Change.
A REAL HAIR RESTORER AND DRESSING
Combined in One Bottle.
MRS. S. A. ALLEN'S
HAIR RESTORER
Will Restore Gray Hair to its Natural Life, Color and Beauty.
It is a most delightful Hair Dressing.
It will promote luxuriant growth.
FALLING HAIR is immediately checked.

Mrs S. A. ALLEN'S ZYLOBALSAMUM, another preparation for the Hair; clear and transparent, without sediment. It is very simple and often produces wonderful results. Its great superiority and economy as a Hair Dressing over high cost French Pomades is acknowledged by all not only in this country but in Europe. The Restorer and Zylobalsamum should not be used one with the other. SOLD BY ALL DRUGGISTS.

Proprietors, S. R. Van Duzer & Co., Wholesale Druggists, 35 Barclay St. and 40 Park Place, New York.

Miscellaneous.

For the Christian Recorder.

GRANDMOTHER.

Home Nook, Cal., Sept. 12th, 1869.

"I have told you his faults, now I will tell you his virtues," said a mother to me one day when she came with her boy to put him in my school. After listening to her long list of vices, in my heart I despaired of being able to give my consent for James Richards to remain as a pupil of mine But one thing she said to me changed my resolve to one of eagerness to have him remain with me. "He never spoke a cross word to Grandmother," so said the mother James was a bad boy. His record was bad. He had been expelled from the public school. His associates were the worst boys in town. He was untruthful, and had been detected in pilfering. All this the mother told me, and more, and I had known it a long time; but I did not know until that day that he "always spoke kind to Grandmother."

He was to commence his studies the next morning. I assigned him his tasks, but look at him when I would, I could not see him looking on his books. I said pleasantly to him, "James, is it hard work to study?" "No," he said gruffly. When the time of recitation drew near I said, "James, please study, it is nearly time to recite." Not one question of his lessons could he answer. When school was dismissed I placed my hand kindly on his head and said, "James, you have a grandmother. I had one once, she has been dead many years, and I loved her much; now tell me about your Grandma?" "She is the best woman that ever lived," and oh! how his face brightened as he spoke. For two hours we talked about our grandmothers, his on earth, mine in heaven. That conversation made us friends, gave me the key to all that was unsolved in the boy. I knew the only way to reach his heart was through the "Dear Old Granny," as he called her, and I told him to "study hard through the week, and on Saturday we would visit his Grandmother" Study he did, and, if I thought at any time he was losing his interest in his books, I had only to say, "James, remember our visit," and his eyes would sparkle, a smile creep over his face, and then to his books with eagerness. On Saturday morning very early we started, for we had two miles to walk, and the day was warm

To-day how pleasant seems that walk, although more than twenty long years have passed since then, and I can hear the birds singing just as sweet as they sang then, but the dear boy who unfolded so much of his bitter life that day is now, I trust, singing in glory the song of Redeeming Love, which even the angels cannot sing. When we arrived at the house where "Granny" lived, James sprung from my side, and in the door he almost flew. I looked in a few moments after, and he was leading "Granny" by the hand towards me, who welcomed me in, and then laid her hand on my head and blessed me, and I feel that her benediction has followed me all these years. That day I learned that children may become martyrs. "Granny" told me that James' father was a drunkard, and many nights had she rose from her bed at midnight to let the boy in, and found him bleeding and bruised, with his life saved by flight; for in his drunken sprees the father's wrath always fell on James. I learned that the school children had taunted him with being a "Drunkard's brat," and he fought them, and was expelled, and I learned that all his vices were the fruits of that fathers' love for strong drink. In the boys' hunger he had stolen, and to avoid detection he had lied. "Dear Old Granny" said "he never told her an untruth." He was a pupil of mine for three years, and a more honest, truthful boy I never taught, and he told me if I had not taken him when his mother came with him, he would have run away and went to sea. Grandmother and James are both at rest. The many prayers were heard and answered, for no one I have ever known died more respected and beloved than James Richards, who never spoke cross to his Grandmother.

Semper Fidelis

* * *

For the Christian Recorder.

THE CLAIMS OF THE MISSIONARY SOCIETY.

Rev. and Dear Editor:—I send you a copy of this address which was delivered before the Missionary Society of Georgetown, S. C., in the A. M. E. Church by Mr Edward C. Rainey Yours,

A. Thomas Carr.

There is no institution of the Church that demands so much of the united attention and support of the Christian people as the cause of the Missionary. It is an indispensably component part of what constitutes true and vital religion; and he who possesses the one, cannot be destitute of the other. As the Church advances with the ploughshare of the gospel, removing the stubble of unbelief from our depraved hearts, and like a faithful husbandman sows the precious seed of the Word of God, that it might bring forth fruit: just in the same proportion is the interest felt and manifested in behalf of the missionary.

There can be no unsullied religion unaccompanied by a desire to see the whole human family converted to God, and, therefore, without the manifestation of these principles your religion would be an abomination in the sight of God, and a total disregard of those Scriptural injunctions that were recorded by the inspired Apostles, whose martyrdom attests the truth and the power of the Gospel. You perceive then at once that the work of the missionary is one of paramount consideration. We want no better evidence of this fact than the suffering and death the primitive Christians endured, that the principles of Divine truth might be diffused.

We cannot then, as Christians, reasonably expect to achieve much here, or hereafter, without emulating, to some extent, the examples of these devoted ones (of course, it is not expected, nor is it necessary, that you should undergo the severe ordeal through which they have passed), for by their death they have paved the way for us, and cemented it with their blood—they have planted the seed and watered it with their tears, and it has brought forth abundant fruit; and now, thank God, it is our privilege to reap, only, and thereby swell the garner of the Lord by our unremitted toil and industry. It was in view of this very fact that our Lord likened the Church to a vineyard, and its votaries as husbandmen, who went out into the market places in search of laborers. This parable, like all the parables, had certainly its force and meaning; it meant nothing more nor less than to represent the importance of the missionary—we are to go out in the highways and in the by-ways to China, and to Africa, to Cuba, and to Hayti, and wheresoever we find a people blinded by ignorance and superstition, we are to enlighten them by pointing them to the Lamb that taketh away the sins of the world. To neglect this work, will be to shear us of our glory in heaven, if, indeed we should ever get there. We cannot, therefore, be callous to this important work, without jeopardizing our own spiritual interest, for we are commanded to go into all the world. Hence, you perceive that the Church is commissioned to evangelize the world. These Christian privileges were bequeathed to us as a sacred legacy by a price, far exceeding the precious things of this world. All the wealth of the Temple that Solomon built is but dross compared with the shedding of Emanuel's blood.

When, I say, these truths invade the Christian mind, how can he in justice to the God whom he worships—in justice to his own soul—give sleep to his eyes or slumber to his eyelids whilst idolatry still darkens the land.

Awake! oh Church of Israel awake! and with trumpet tongue proclaim the glad tidings to the remotest ends of the earth that the sins of the world have been amply propitiated for, by the shedding of divine blood, and let him that will come and partake of the bounty of God's mercy. To neglect this one important duty, all our other perfections will not stay the displeasure of God, for if you possess the genuine religion of Christ you will find it too expansive to be confined in the narrow limits of your hearts. you remember, doubtless, reading of the unfaithful servant who received two talents at the hands of his Lord and Master, and in his sloth hid it away that it redounded not to his benefit nor the benefit of his fellow men, and, thereby incurred the rebuke and discountenance of his Lord: just so it will be with the Christian. You are supposed to be the happy possessors of three precious talents, namely, Faith, Hope, and Charity—faith in God, hope in immortality, and charity towards all men. Now, if you suffer these Christian virtues to remain dormant, and like the foolish servant hide them in the secret recesses of your heart, God will most assuredly hold you to a strict accountability in the day of final reckoning—your talents will be taken away and given to those who were more diligent in the discharge of their Christian duties—to those whose prayers were more fervent in behalf of the aliens of Israel—to those whose tears, like the dew of Hermon, and as the dew that descended upon the mountain of Zion, fall nightly upon their pillows on account of the extreme sinfulness of sin and sinners.

In making these remarks, my only aspiration is to awaken your interest and sympathy in behalf of the missionary, and to convince you, if possible, that every Christian is, by virtue of the principle of his religion, a missionary. If I have failed to impress you with these self-evident truths, I ask that you will appreciate the effort and leave the result to God.

LIST OF APPOINTMENTS

By the Arkansas African Methodist Episcopal Conference, held in Little Rock, September 15th, 16th, 17th and 18th:—

Campbell Chapel, Little Rock,	H Green.
Camden Station, Camden,	S. A. Patton.
Arkadelphia Mission,	R. A. Singnefield.
Magnolia Mission,	John Lilly and S. Smith.
Home Farm Mission,	Squire Lillard.
Washington "	John A. Jones.
E. H. H. Pettigrew, Presiding Elder over Crittenden, Mississippi, and St. Francis Missions.	
Dallas Mission,	Henderson Portilla.
Warren "	James McFadden.
Scullyville Mission,	Granville Ryles.
Old Town "	Wm. H. Mosley.
Hickory Ridge "	Caleb Jackson.
Monticello "	Simon Rawls.
White Springs "	Sandy Tolliver.
Pine Bluff "	Reuben Johnson.
Lake Village "	James H. Balch.
Lewisburg "	Lewis Brown.
Huntsville "	Nathaniel Jones.
Van Buren "	Robert Perkins.
Kingston, — "	Rufus McGhee.
Marion, "	Jefferson Alexander.
Mississippi "	Peter Jones.
Edmonson "	Harvey M. Ross.
Jacksonport "	Butler McCoy.
Clark "	Jacob Knox.
Round Lake "	William Young.
Swan Lake "	Kete Summers.
Desha "	Edmund Shelton.
Sebastian "	George T. Rutherford.
Clarendon "	Isaac Gipson.
White Bluff "	Isaac Goodlowe.
El Dorado "	Richard Gilbert.
Poinsette County Mission,	Daniel Wallace.
Fayetteville "	Armstead Thompson.
Union County "	Samuel Porter.
Craighead County "	Jesse Davis
Woodruff County "	Simon McHaskell.
Ashley "	Abel Hell.

Died.

Died, Sept 23, 1869, Mary Terry, in her 16th year, by lock jaw In the midst of great agony, the praise of this dying saint could be heard. She called upon her mother, and all that were in the house, to meet her in heaven. She was constantly heard to exclaim, even with this terrible disease, "I am going to the arms of Jesus." Likewise would she join in the singing of the hymn:

"How happy are they
Who their Saviour obey."

Truly in taking away this bright young Christian. we were led to say:

"God moves in a mysterious way."

Benj. Darkes.

Gouldtown, N. J.

Brother Editor, after an absence of three weeks from my work, I find four of my people departed to the spirit land. I now record the exit of Rev. Wm. T Gray. Brother Gray had just been ordained a local Deacon by the last Annual Conference for the Peoria Church, and just one week and seven hours after his ordination he dropped his mortal body, and his sainted spirit winged its way to the regions of light. Wm. T. Gray was born in Chambersburg, Pa. He was about 63 years of age. He embraced religion when 17 years of age. Came West in 1838, and lived a consistent Christian up to the hour of his death. He was among the first members of the church at this place Held the offices of Trustee, Steward, Sabbath-school Superintendent, and Local Preacher. He was a man of deeds; meek, calm and a pattern of piety, and a reader of the "Christian Recorder." The Church mourns his loss; the Sabbath-school mourns as Rachel for her children, and are not comforted. The church here and at Galesburg is draped in mourning, for a strong pillar has been torn from the building. But he lived for the hour that wafted him from the kingdom on earth to his home in heaven.

A. T. Hall.

Peori, Ill., Sept. 24, 1869

* * *

NOTICE.

Any information concerning Jacob and Mary Hollis, children of Margaret W. Hollis, whose last residence is given 6th street below Lombard; of Thomas N. Hudson, son of Mary J Hudson, said to be living at No. 6 Rudders street, Phila; of William H. Truetts, son of Caleb Treetts; of Josephine L. Young, William H. Young Mary E. Young, Lida M. Young, Solomon Young, orphans of Solomon P. Young, and children of Rebecca Young, whose last residence is given 1016 Gatchell street, Phila; also, of two children of Eliza Butler, 827 Spruce street, Phila., will be gratefully received by

Miss P. T. Chamberlain,
1510 North 4th st., Phila.

The fathers of all these children were colored soldiers, who died in the late war.

☞ Quarterly Meeting at the Union church, Coates street, on the third Sabbath, (17th) of October. J. H. Smith, Elder.

☞ Quarterly Meeting at Wesley A M. E church, Hurst street, October 10, 1869. Love feast the 11th. Doors open at 7½, P. M.

J. Hollon, Pastor.

Notice.—The corner-stone of the new church and school house of the Macedonia charge, Camden, N J., will be laid at Centreville, Oct. 25, at 2 o'clock, by Bishop J. P Campbell. "Come over to Macedonia and help us." Wm. M Watson, Pastor.

Notice—The rain caused a suspension of our quarterly meeting on Sabbath, Sept. 25. It will now take place (D V). Oct 17th, at Germantown. Jeremiah Young, Pastor.

Notice—Joseph H. Cole, restaurant, No. 418 South Sixth street, above Lombard, opposite Bethel Church, where he keeps always on hand the very best oysters and other refreshments. Hoping that his old friends and the public generally will give him a call.

August 5–6m.

* * *

KENTUCKY CONFERENCE HIGH SCHOOL, LOUISVILLE, KY.

This Institution was established in accordance with a resolution passed at the Second Session of the Kentucky Conference of the A. M. E. Church, held at Lexington, Aug. 21—29, and is intended to be a preparatory school to Wilberforce University. There will also be formed a Theological Class, which will afford rare advantages to young men having in view the Gospel Ministry. Competent assistance has been procured and no pains will be spared to make the school one of the best in the State. For further information or circulars address

R. G. Mortimer, Louisville, Ky.

sept. 18—3mo.

* * *

NOTICE.

A Grand Concert and Festival will be given in Macedonia A. M. E church, Spruce St., South Camden, N. J., on the evening of Oct. 6th, at 8 o'clock, at which time Mr. J. C. Wears, Rev. B. T. Tanner, Rev. J. M Williams and others will address the audience.

Oct2–2t Wm. Watson, Pastor.

* * *

BISHOP J. P. CAMPBELL'S APPOINTMENTS.

October 10th, and 15th Milton Circuit, Del.

October 17th and 20th, Laurel Circuit, Del.

October 24th, Philadelphia, Bethel church, 6th St, at 10 o'clock, A. M. At Camden, Macedonia church at 3 o'clock, P. M.

☞ Tanner's Apology for one dollar. Every preacher in the connection ought to have it. Especially he ought to have it who is ignorant of African Methodism Send on one dollar 25 cents in addition for postage. Address Box 2975. tf.

* * *

☞ Information wanted of Rose Jackson, a daughter of John and Mary Ranson. She moved from Harper's Ferry to Chambersburg in 1863, in the family of Edward Whitan and left it for Philadelphia about four years ago. Any information of her will be thankfully received Address Mary Ranson,

Oct2 1m Frederick City, Md.

☞ Information is wanted of Mrs. Hester Thomas, formerly of Philadelphia. When last heard from she was in Washington City. D. C. Any information gladly received. Address Elizabeth Goatman.

Oct2 1m Chatham, D. C,

☞ Information wanted.—Mrs. Marlea Campbell, wife of Virgil Campbell, of Stockton, wishes to obtain information of the following relatives, viz.: her brother, Nelson Bishop and her sister Dolly Brown, who in 1852, lived in the upper part of Sevier county, Arkansas. Also of William, George and Rose Jackson of the same place. Any information of the above named persons will be thankfully received. Address Mrs Campbell, care of P. A. Bell, Editor *Elevator*, San Francisco. oct9–2m

☞ Information wanted of my daughter, Maria Francis Wicher; she was owned by the widow Polly Wicher, who lived near the Red Sulphur Springs, between Centreville and Peterstown, Monroe county, Va Any one knowing of the whereabouts of said person, or that of Amy Wicher, will confer a great favor by writing me in care of Rev. W. H. Hunter, Pittsburg, Pa.

Edie Wicher,
aug28–2m Pittsburg, Pa.

☞ Information wanted of my sisters Margery and Mahala Cannon, and Stephen Cannon, my brother. They belonged to Jos. Neil. Margery fell to his daughter Eliza Ann Robison. All of Seaford, Del. I left Delaware 35 years ago, since which time I have heard nothing definite. They were sold South. Any information please address to Somerset Cannon, Valley Forge, Chester Co., Pa.

sept. 18—4t.

Information Wanted of Robert, George, Anthony, Winnie and Lucy Murray, who were owned by Dr. Smith, in Upperville, Va. Robert went away before the war and George was sold. Any information of their whereabouts will be thankfully received by their mother, Hannah Murray. Address,

Wm. E. Stiles,
631 Pine St., Phila.

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Erie Express	11.50 a. m.
Harrisburg Accommodation	2.30 p. m.
Lancaster Accommodation	4.00 p. m.
Parkesburg Train	5.30 p. m.
Cincinnati Express	8.00 p. m.
Erie Mail and Pittsburg Express	9.30 p. m.
Accommodation	11.00 p. m.
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"ETHIOPIA SHALL SOON STRETCH OUT HER HANDS UNTO GOD"

B. T. TANNER, Editor. } Organ of the African Methodist Episcopal Church. { A. L. STANFORD, General Book Steward.

New Series, No. 19. PHILADELPHIA, OCTOBER 16, 1869. Vol. IX, No. 436.

Poetry.

For the Christian Recorder.

HÆC EST VIA.

VULGATE.

March on! brave Soul, and confident,
The way in which the Lord Christ went
Is thine; thy feet are in the way,
Nor from it suffer them to stray.
Right on! for the good word is given
That on this very path lays heaven,
Shall fail thee ne'er. Meet every foe
And from the holy way him throw,
In Jah's high name; and sword in hand
Push on! brave Soul, to win the land.

Arise! poor doubting Soul, from dust.
To doubt Jah's Word thou never must.
Arise! and shake thyself, know thou,
The path in which thy feet are now,
Is the appointed way; ne'er think
The bitter waters thou must drink—
The unsav'ry bread, the rugged hills,
Are other than the things Jah wills;
Then, doubting Soul, with sword in hand,
Arise! and win the heavenly land.

Hush! murmuring Soul, dissatisfied,
And cease to say that Jah hath lied
To thee. What if the way be hard?
Wilt thou the heavenly land discard?
Remember, Soul, that thou wast called
To walk to heaven, and not be hauled
By angel power in golden coach—
And thus thy lofty name reproach.
Hush, murmuring Soul, with sword in hand,
Cease, cease thy strife and win the land.

This is the way! ye sons of men,
Tell me the auspicious moment when,
With panoply complete and heart
Of purpose, ye will make a start.
This is the way, nor ask the why;
That rolling stream and mountains high
Are crossed—the stream but washes white—
The mount affords celestial sight.
Ye sons of men, with sword in hand,
Walk in the way, and win the land.

* * *

For the Christian Recorder.

"THE SONS OF KORAH."

B. T. T.

The Sons of Korah are mentioned so often in Scripture, especially in the Book of Psalms, and the name Korah itself figures so prominently in the history of the Jewish church, that we have thought it not uninteresting to define and designate these several characters, as well as to give a few hints in regard to their occupation. We scarcely need tell the reader that Korah is a Hebrew name; not spelled, however, as we have it in English, for the letter K is wanting in that alphabet. In the original this name is "Qorach."

How any individual came thus to be named is a query. Most of the Hebrew names are denotative. The consonants found in the word "Qorach," may be found either in a verb which signifies, "*to make smooth or bald,*" or in a noun which signifies "*ice.*" Strange qualities, either of them, from which to name a child! We are at liberty to have two suppositions in regard to the matter, either, the little Qorach was exceedingly destitute of hair, or the morning or night, (we don't know which) was exceedingly cool. Such contingencies as those, in the mind of any Jewish *pater familia* was sufficient to name his baby.

There are two distinct families mentioned in Scripture, who gave to some of their sons the name Korah; one sprang from Esau, the other from Jacob. The Esau family is mentioned first, Gen. xxxvi. 5.

"And Aholibamah bare Jeush, and Jaalam, and KORAH These are the sons of Esau, which were born unto him in the land of Canaan."

This doubtless is the same Korah which some transcriber has made to appear, as the son of Eliphaz, and as the leader of an Edomitish band. At least Dr. Kennicott so pronounces, and Adam Clark assents. Of his history we know nothing, as his destiny was linked to the Edomites, and Scripture does not pretend to give a record of them. His name occurs once more in 1 Chron. i. 35, and then we hear of him no more.

We come now to the Korah family, which sprang from Jacob. These all descended from Levi, with the single exception of the Korah mentioned in 1 Chron. xi. 43, who sprang from Judah. All the rest were Levites, and were attached to the sacred service. The genealogical record of them may thus be summed up—Jacob, Levi, Kohath, Izhar, KORAH. The career of this family begins most ignominiously, even in rebellion against God, and against the authority He had constituted. The account is given in the book of Numbers. There we learn that "two hundred and fifty princes of the assembly (of Israel) famous in the congregation, men of renown," under the leadership of Korah, presented themselves before Moses and Aaron with the cutting words:

"Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them, wherefore lift ye up yourself above the congregation of the Lord?"

Of course such a rebel, among such a slavery-debased people could not be allowed to live, lest he should inspire the people to fight the very purposes of God. Swift judgment from heaven came upon him and all the rebellious company, and they perished miserably amidst earthquake and fire.

He who reads casually Num. xvi. 27-33, will be apt to conclude that, with the common destruction of the rebels and all that appertained unto them—"their wives and their sons and their little ones," that those who appertained unto Korah likewise perished. But such is not the case. Numbers xxvi. 11, explicitly says, "*Notwithstanding the children of Korah died not.*" By properly punctuating verse 27 of Num. xvi. it will be seen that this declaration clearly harmonizes with the fact.

"So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children."

As Adam Clark says, "Here is no mention made of the *children of Korah;* they, therefore, escaped, while it appears those of Dathan and Abiram perished with their fathers." There were, doubtless, some extenuating circumstances in favor of the posterity of this arch rebel whereby they escaped; while those of the less guilty perished. The "Sons of Korah," of whom we read so often in the Psalms, descended from the escaped posterity of this criminal. The genealogy of Heman, a chief among them, and the father of the fourteen sons of Korah, is thus given, I Chron. vi. 33–38: Heman, the son of Joel, of Shemuel, of Elkanah, of Jeroham, of Eliel, of Toah, of Zuph, of Elkanah, of Mahath, of Amasai, of Elkanah, of Joel, of Azariah, of Zephaniah, of Tahath, of Assir, of Ebiasaph, of KORAH, of Izhar, of Kohath, of Levi, of Jacob.

From the death of their father which occurred, according to common chronology B. C. 1471, we learn nothing special concerning them till the times of David and Solomon, about 1000 B. C.

Let us look at the work in which the Korahites were engaged. In Num. iii. 6 we read as the word of the Lord to Moses:

"Bring the tribe of Levi near, and present them before Aaron the priest, that *that they may minister unto him.*"

Korah, as the great grandson to Levi, was thus attached to the service of the Tabernacle. Again in Num iv. 3–15 we read of him yet more definitely:

"This shall be the service of the sons of Kohath in the tabernacle of the congregation, about the most holy things.

And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it:

And shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof.

And upon the table of shew-bread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon:

And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.

And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuff-dishes, and all the oil-vessels thereof, wherewith they minister unto it:

And they shall put it, and all the vessels thereof, within a covering of badgers' skins, and shall put it upon a bar.

And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof:

And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of badgers' skins, and shall put them on a bar.

And they shall take away the ashes from the altar, and spread a purple cloth thereon:

And they shall put upon it all the vessels thereof, wherewith they minister about it, even the censers, the flesh-hooks, and the shovels, and the basins, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it: but they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kohath in the tabernacle of the congregation."

Korah was grandson to Kohath. This then was the work in which he, as a member of the Kohathite family, engaged, and in which a part of his descendants continued down to the times of the Dispersion. That Korah himself engaged in this work may be concluded from the fact, that a general superintendency of it in the days of Moses was given to Elizaphan, a cousin of Korah, the son of Uzziel, his *youngest* uncle. We quote the words of Clark, where he briefly sums up the main work in which the father of the family of the sons of Korah engaged during the days of the Tabernacle. "The Kohathites, who were 8,600 men, had to carry the *ark, table, candlestick, altars,* and *instruments* of the sanctuary."

Before the erection of the Temple, the tribe of Levi had even been divided into three families or orders, the Gershonites, Kohathites, and Merarites, named thus after his three sons: but David divided the one tribe of Levi into four classes: (a) *a class to set forward the work of the house of the Lord;* (b.) *a class of officers and judges;* (c.) *a class of porters, and* (d.) "*four thousand praised the Lord with the instruments which I made, said David, to praise therewith.*" Those four thousand sacred minstrels were selected from the family of Kohath. At the time of their organization, they were led by three celebrated masters, Asaph, Heman, and Jeduthun. Before we conclude our article with Heman, the father of the fourteen sons of Korah, a word in regard to those three great masters. Asaph was a descendant of Gershon, Levi's oldest son, and he seems to have been chief over all the musical hosts. He had four sons, Zaccur, Joseph, Nethaniah, and Asarelah, who stood at the head of four bands of musicians, which served in the service by courses. We find his name attached to the following Psalms, L., LXXIII. to LXXXIII. inclusive. Whether these Psalms were dedicated to him or written by him is uncertain. In the days of Ezra and Nehemiah his posterity continued to occupy themselves with sacred poetry and song.

The descent of Jeduthun is uncertain. We only know that he was a Levite. He had six sons, of whom it is said, "six under the hands of their father Jeduthun, who prophesied with a harp to give thanks, and to praise the Lord."

We conclude with an account of the "Sons of Korah." These were fourteen in number. Heman was their direct *pater.* Why they should be called the sons of Korah and not rather the sons of Heman can only be explained, that a remembrance of the rebellion of their great sire was still kept up, while their superb excellence, their unrivalled devotion to the sacred service was in such happy opposition to his treachery. Those singers, these minstrels, these are the sons of Korah! was enough to complete their popular fame.

A word in regard to the duties of some particular members of the Korahite family. One Shallum and his brethren "*were over the work of the service, and keepers of the gates of the Tabernacle.*" (a) "Over the work of the service." This has been variously understood. The word denoting the work is of general signification, and seems to imply any work upon which one may be *sent.* This *general* signification is recognized by the Seventy, (ἔργον) also by Jerome, (*Ministerium.*) Of course the "*service*" alluded to is the divine worship. We may regard it as a general superintendency over that part of the Tabernacle service, which fell to the Kohathite branch of the Levitical family. The next duty of this Shallum and his immediate brethren was (b.) "*Keepers of the gates of the Tabernacle.*" This occupation seems to be definite, and yet is it most uncertain. The "gates" of the Tabernacle—were they the same as the "doors" of the Tabernacle of which we read so much? We judge the same *locality* is pointed to. By reference to the marginal reading it will be seen that for "gates," the word "threshold" is given; and it is altogether to be preferred. At least it makes a dark matter more plain. According to Gesenius the original of this word has the same signification as the Latin "*Atrium, i. e.: a court-yard, a court before a house.*" Thus understood we may conclude that Shallum and his brethren were keepers at the *threshold* of the door of the Tabernacle. The real keepers of the door of the Tabernacle were doubtless priests and not Levites, consequently not Korahites. The door of the Tabernacle was the great place of oblation, whither the people brought their beasts and birds, whither the whole congregation often came. The duty of Shallum was to keep things in order—order for the priests, and order for the people, that the solemn service might not degenerate into disorder and riot.

In 1 Chron. ix. 31, we read that Mattathiah, a Levite and a son of the Shallum mentioned above, was "*over the things that were made in the pans.*" Without any extended remarks we conclude with our Reference Bible that Leviticus xi. 5, vi. 21 will explain this somewhat quaint translation:

"And if thou bring an oblation of a meat-offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

And if thy oblation be a meat-offering baken in a pan, it shall be of fine flour unleavened, mingled with oil.

And the Lord spake unto Moses saying:

This is the offering of Aaron and of his sons, which they shall offer unto the Lord in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night.

In a pan it shall be made with oil; and when it is baken, thou shalt bring it in: and the baken pieces of the meat-offering shalt thou offer for a sweet savour unto the Lord."

Mattathiah must atte d to the meat offerings,' and the vessels n which they were prepared.

Thus might we co e to point out the special duties of so member of the Korahite family, but efrain.

That which make st memorable the name of Korah, is not t ebellion of the son of Izhar, but rather t sweet singing of the sons of Heman, in c nection with the heavenly voice of their hor. In this capacity they figure glorio . Among all the four thousand whom avid selected, were no voices that could s trike with the awe of thunder, or console w th the softness of the ebbing water. To ring melody from the cymbal, or deep refrains from the harp, none could equal them. The less musical among them vied with Asaph. We have imagined how they sung when David brought up the ark, and when Solomon dedicated the temple, especially upon the latter occasion. The emblem of the divine presence filled the holy place, the people with their king bowed with awe, when lo! the dead silence was broken with the sound of cornet and flute, with timbrel and trumpet, with psaltery and harp: but above all could be heard the strong clear voices of these sons of song as they said:

"O give thanks unto the Lord, for He is good, for His mercy endureth forever."

* * *

A QUERY.

Mr. Editor:—If it be deemed not presumptuous, your humble servant would like you to announce the following simple question.

Has a single preacher a right to demand the allowance of a married preacher, as per Discipline, *providing he has no children?*

Oct. 4, 1869. Smoky City.

If our querist has stated his case plainly and definitely, in answer, there is no power that can disregard the Discipline. In the word of Bishop Payne, "That is the power to which all must bow, from the most humble member, up to the Bishop." So think we. Surely those who make the law, ought not to break it.

* * *

GENERAL BOOK STEWARD'S APPOINTMENTS.

Saturday, 16th of October to Tuesday 19th, Atlanta, Ga. Tuesday, 19th of October to Thursday, 21st, Montgomery, Ala. Thursday, Oct. 21st to Saturday 23d, Opelika, Ala. Saturday, Oct. 23d to Wednesday 27th, Columbus, Ga. Wednesday, Oct. 27th, to Friday 29th, Thomaston, Ga. Friday, Oct. 29th to Monday, Nov. 1st, Macon, Ga. Monday, Nov. 1st to Tuesday 2nd, Americus, Ga. Tuesday, Nov. 2nd to Wednesday 3d, Cuthbert, Ga. Wednesday, Nov. 3d to Thursday 4th, Eufaula, Ala. Thursday, Nov. 4th to Friday 5th, Tallahassee, Fla. Friday, Nov. 5th to Saturday 6th, Monticello, Fla. Saturday, Nov. 6th to Monday 8th, Jacksonville, Fla. Monday, Nov. 8th to Tuesday 16th, Savannah, Ga. Tuesday, Nov. 16th to Friday 19th, Augusta, Ga. Friday, Nov. 19th to Tuesday 23d, Charleston, S C. Tuesday, Nov. 23d to Thursday 25th, Columbia, S. C. Thursday, Nov. 25th to Monday 29th, Wilmington, N. C. Monday, Nov. 29th to Wednesday, Dec. 1st, Raleigh, N. C.

A. L. K. Stanford.

* * *

ACKNOWLEDGMENTS.

Rev. J. J. Jenifer, Wilberforce University, O., $6.
Rev. J. Mitchell, Watters' Chapel, Baltimore, Md., 3.
Rev. D. W. Moore, Bethel, Baltimore, 6.00 for Book Concern.
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The Christian Recorder.

Philadelphia, Saturday Oct. 16, 1869.

☞ Can any one tell us what has become of our friend and agent, J. H. Smyth, Esq.?

☞ Should any of our readers want home fixtures, in the way of carpets, chairs, stoves, &c., they cannot do better than call on our friend, R. M. Adger, 716 *Lombard street*, LIBERTY HALL. They will find a large supply, with prices at which they will have no occasion to grumble, and the most gentlemanly treatment. Do not fail to give him a call.

☞ "Semper Fidelis" of Nevada, California, sent her first contribution last week. Bishop Ward says of the writings of this *lady*, "they are at once original, spicy, and interesting." In her note to us she says, "If it pleases you, I will continue to write." Of course it pleases us, and we will be only too happy to give them room. Her article was "Grandmother." We trust it was read by all mothers and teachers especially.

☞ A correspondent from Louisville, Ky., a lady we judge, writes us concerning Mrs. Harper's Lecture in that city. She seems to object to our correspondent "S." of Oct. 2 issue. S. had said, "When a collection was called for at the close, it was a struggle to raise $5" Our fair correspondent says that $10 was raised, and that the able Lecture was appreciated. Such a controversy as this will do no harm. If both agree more must be done next time, the cause of truth and right will be advanced.

☞ *Personal.* Among the men who work most zealously for the interest of our concern, without disparaging the labors of any, we would mention A. T. Carr, of South Carolina Conference, and Henry Davis of the Philadelphia. These two brethren pull at our publishing interest like two yoke fellows, and they are both as true as steel. Nothing daunts them. With them, it is a matter of duty and principle. With them MEN are nothing, it is the CAUSE. Would that we had men like them in every Conference. *They are both old men.* Let our young men mark that, and blush.

☞ We call the attention of our Southern brethren along the Atlantic and Gulf Coasts, to the appointments of the General Book Steward. He comes well supplied with our church literature. Prepare to give him a genuine Southern reception. Get Books and subscribe for the *Christian Recorder*, the only colored religious weekly in our land. We need not ask that you make his trip pleasant and profitable. An opportunity will likewise be given to all our Sabbath-schools in that region to subscribe for the *Child's Recorder*." Will our superintendents and teachers have an eye to this? We hope not to have less than 10,000 copies struck off, of the very first number.

Let the Southern wing of our glorious connection show her strength.

☞ "The Independent" tells of the following remarkable success of the Methodist German Mission in Paris. Their pastor, the Rev. Wm. Schwertz, was invited by the German rationalistic (infidel) society to preach for them. He informed them that if he preached, it must be evangelical truths. They assented to his condition, and for more than two months he has been ministering to them regularly upon the Sabbath. What is most remarkable, they ask no rent, pay all the incidental expenses, and advertise the service in every possible way. May the word be blessed.

☞ Post No. 27 Grand Army of the Republic purpose giving an entertainment of Select Reading and Recitation at the Hall, 809 Chestnut St., on Thursday evening, Oct. 28. The gentlemen who are to *preside* for the evening are Messrs S. L. Adams, W. J. Smith of Post 19, and R. M. Dunmore—gentlemen whose abilities are known to the public. Over and above all question of merit, however, is the question of charitable design. *The object of this entertainment is to replenish the funds of the Post, that the widows and orphans of their fallen comrades may not want for the common necessities of life.* Who can refuse a helping hand to a cause so patriotic—so Christian? If the hall be not crowded it will show that Philadelphia has lost much of the fire of '62 and '63.

☞ "The Abyssinians have long been known as a sect only nominally Christian and in many respects, unworthy of the Christian name. They have recently given a new proof of their degeneration by elevating the late King Theodore to the honor of a saint, and making pilgrimages to his grave.

We are no admirer of any saint system in our Christian faith; and yet we do know that this African saint was as saintly in life as many of the canonized Latins at whose shrines people who are "worthy" of the Christian name bow. We contend that little or nothing is known of the moral character of Theodore, outside of Abyssinia. As no man is willing to abide the estimation of his enemy, even so we protest against judging the dead Theodore by the rule English tourists and soldiers have given us.

☞ "Zion's Herald" thus tells how Peter Cartwright gave a Boston congregation "tit for tat," in that most common, but none the less, flagrant act of disrespect to God and His service—to wit: turning, and looking when the door is opened. With the "Herald" we heartily assent in calling it, "*absurd*," *ridiculous*," "*a folly*," and a "*silly custom.*" And yet, how universal is it? In our largest congregations, at almost every opening of the door, the congregation looks not exactly like Othello's

"men whose heads
Did grow beneath their shoulders,"

but rather like creatures with faces before and behind. In the words of the "Herald," we say, "Let this silly custom be rooted out."

"So, when at Boston, he read his hymn and saw all the congregation, as they do yet in so many places, absurdly turn round, the most ridiculous act that was ever seen in Christian worship, when he rose to read the second hymn, he himself turned round and read it with his back to the audience. People called that eccentric. It was a perfect argument. It answered a fool according to his folly. It was solid sense, aptly put. We wish every preacher had the courage to do likewise, until this silly custom was rooted out."

EDITORIAL WANTS.

As a soldier needs arms, a physician apparatus, and an artizan tools, even so an editor needs books, and not a few of them. Elected by the last General Conference, we sought out our "*office*," when lo! not even the shadow of a book was to be seen. Since which time we have had only our own scanty library, from which to draw our references, and facts; but it is an old Revolutionary flint lock, that is just as liable to miss fire as not. In these days of editorial engagements, Needle guns, and not flint locks are demanded—Wooden cannons are now useless. Nor can a respectable fight be made without editorial equipment, much less any a successful battle be fought. Members and friends of the A. M. E. Church, your editor wants an editorial library; and he thinks that a connection so large and influential as ours ought to furnish it. Having but one organ, and consequently but one editor, our thousands ought in every imaginable way, to strengthen his hands. If there ever were a time in which we as a Church, were willing to walk in the shade, that time is *past, and past forever.* We have heard the word, "Awake thou that sleepest, and arise from the dead, and Christ will give thee light." Brethren and friends, we want a library. Will you not give it to us—will not a pride of church incline you to supply this want? We appeal now directly to our *younger* members. That class who are constant in their demands for an educated ministry. We feel very sure that they want our Church to appear always to the best advantage. We have no promise to make, as to what we would or could do, if we had the desired library. We only know that we are constantly in want of facts which ought to be at the fingers' end of every editor—are constantly made to stop short for want of reference. Dear friends supply us with this needed—this much needed article. Who will be the first to give $10? who to give $5? who to give $1? Who will be first? What Conference will lead off?

DR. CURRY versus CHRISTIAN PARITY.

"But because the idea of a divine appointment carries with it that of special authority, (not necessarily exclusive,) vested in the divinely called ministry, to order the affairs of the Church, men who have declared themselves persuaded that they were so called, and on such professions have been admitted to the Methodist ministry, are now willing to scout the whole thing as a merely idle fancy, and to deny every thing of special sanctity to the ministerial office."

In the above quotation we have the "concentrated" gist of a lengthy reply which Dr. Curry makes to a class of Methodist preachers who sanction the doctrine that "*One man's call to preach the gospel from the pulpit, is in no sense more divine than another's call to preach it from the pew,*" and that "*Bishops and priests are no more divinely commissioned than class leaders and Sunday-school teachers.*"

Why do not men be true to their own convictions? If A believes in the parity of Christians, and B believes the same, then should A and B associate, for the Book says, "When two agree, then can they walk together." But if A, who believes in the parity of Christians, finds himself joined to C, who does not believe in such parity, then should he seperate, for the Book says again, "Thou shalt not plow with an ox and an ass together." Bro. Curry does not pronounce the sentiment uttered by such Methodist preachers to be wrong, but he argues, and most truly, *that it is not* Methodistic. To do them damage, he could not offer more effective argument.

"CHIVALROUS SOUTHRONS"

Is the title of a lengthy article in the October "*New Eclectic*" of Baltimore. It is hard to tell which he belabors most, the North or the negro: for the former he has the purest hatred, for the latter the simplest contempt. Of course, we have nothing to say in defence of the North; we doubt not that the Atlantic, or Harper's, or some others of the Northern magazines, whose names are legion, will do that effectively.

We propose and briefly, to cover our own head from the cudgel of this literary *Brooks*; as we are a negro, and it would be a pity for him to knock out what little brains, he confesses it to be possible, for a negro to have.

We make a few quotations from this article——"*and the black (race) who is incapable of originating a written language.*"

The best offset to this declaration is a fact of which, one would really think, that a *Litterateur* ought be in possession. From the late paper of Prof. Blyden of Liberia college, West Africa, and published in the *Methodist Quarterly* of January, 1869, we learn,

"In our own times on the West coast of Africa, a native development of literature has been brought to light of genuine home growth. The Vey people, residing half way between Sierra Leone, and Cape Mesurado, have within the last thirty years invented a syllabic alphabet, with which they are now writing their own language, and by which they are maintaining among themselves, an extensive epistolary correspondence. In 1849, the Church Missionary Society in London, having heard of this invention, authorized their missionary, Rev. S. W. Koelle to investigate the subject. Mr. Koelle travelled into the interior, and brought away three manuscripts with translations"

Of the Slave system, our writer says: "*It created the greatest and most beneficial rulers of modern times.*" Surely he must be joking; but lest he should be in earnest, we beg to refer him to Southern legislation in general, in regard to the negro. He is a Southerner, and he is, doubtless, posted. In giving his readers such "glittering generalities" as this, our writer has forgotten one thing, that the time has past when men can thus speak, and not be held responsible to the truth.

But we have not space to follow this writer through his wild peregrinations. We know not what most characterizes it—prejudice or ignorance; of either one of which he should be ashamed. About midway of the article he asks the question, "*Has the abolition of slavery in the W. I. affected in the least degree the characteristics of the white population?*" We called the attention of our friend, Rev. J. N. Durant, a native of the West Indies, to the whole article, and especially to this question, and he very kindly contributes the following:

"Has the abolition of slavery in the West Indies affected in the least degree the characteristics of the white population?"

I think that a twofold answer in the affirmative may be given to the question above stated: the one suggested by common sense—the other by experience. That suggested by common sense is the following: There can be no effect without a cause. Whatever happens is so much the result of some operative influence, as the whole creation itself is the work of one Great First Cause. And although there may exist effects which cannot be traced to known causes, yet no rational man would venture his reputation for intelligence in asserting that such effects exist independently of any relation to some controlling influence.

The vices and crimes inseparable from slavery have unfortunately produced a most demoralizing effect upon mankind, and converted our world into a Saturnalia. This is the legitimate effect of the cause. Slavery being in itself demoralizing and devilish, could not fail to vitiate and corrupt; but the moment it ceases, as a matter of course, its influence is lost, and its effects become fainter and fainter. This has been the history of slavery in the Old World, and can be shown to be the history of slavery in the New. And most undoubtedly is it the history of West Indian slavery.

The answer suggested by experience is that the moral tone of society in the West Indies is as different now from what it was thirty years ago as virtue is different from vice. And necessarily so. The controlling influence has perished—its effects have passed away with the lapse of time. Lying, swearing, thieving, debauchery, drunkenness, cruelty, were the characteristics of the upholders of the slave system. Slavery was a soil in which they luxuriated, and such was the aspect of society, presented by the abomination, that the moral sense was blunted; and even Christianity was made to sit hood-winked and tongue-tied.

The influences above alluded to are no longer operative in the same quarters; and the change is as naturally the result of emancipation, as the death of a plant results from any impediment to its nutrition.

J. N. DURANT.

Oct. 1st, 1869.

HELP! HELP!

In our issue of June 20th, 1868, the first after the rise of the last General Conference, in our salutatory remarks we say:—"In the United States, where journalism has taken such a high stand—where the mind lays its richest trophies at its feet, to expect any one man, much less a novice, to make a first-class paper, aye, or even a second-class one (of the first rank), is simply to be disappointed." The experience of a year and a half has more than confirmed this opinion. Then it was a thought of ours, now we recognize it to be a fact of the world's. No one man can make a half paper, in this nineteenth century of our Lord. He who is egotistic enough to think so, will only make himself ridiculous in the estimation of thinking people. The fruitful brain of Captain Mayne Reid could not make the "*Onward*" go single-handed. (By the way, what has become of the "*Onward?*" We are sure we tried to treat it kindly.) He had to call in help. Since June, 1868, we have been trying to make our RECORDER as respectable as we could, especially, since June last, when we were unburdened of financial care, and permitted to remain in a great measure at our post. We say we have *tried*; but, alas! our RECORDER is not half what it ought to be, not half what it would be, not half what it will be, when the sleeping genius of our Church awakes. We know whereof we affirm. There is talent in the African M. E. Church; there is respectable culture there—and enough of it, too, to make our organ a second-class paper of the very first rank, in comparison with the other religious journals of the land, and, a first-class paper of the very first rank, in our special field of paper literature. But, O! the literary genius of our Church sleeps so sound. We have tried to woo it awake by sweet kisses; we have tried to alarm it by necessitous cries; we have tried to whisper in its dull, dead ear, cheerful promises. But like Ephraim, its heart is fixed on —— sleep. We feel almost ready to cry out: "O! Ephraim, what shall I say unto you?"

Will not our brethren now awake? Full long enough have we slept, for the darkness has long past. There is not a Methodist Church paper in the country to whose columns weekly contributions are not made by their thinking men. The same, is true of every Presbyterian journal—of every Baptist journal. Not merely accounts of camp-meetings in summer and revivals in winter. These are all very good; but these are not enough. To make a readable paper, it must contain well prepared articles upon the living events of to-day—the historical ones of yesterday—the prospective ones of to-morrow. Such we find in the columns of many of our exchanges. The journals of the "Mother Church" are rich in such productions; indeed, the M. E. Church may boast of her *Advocates*. They are living, able sheets, while *Zion's Herald* for wide awake ability, and *The Methodist* for scholarly trim, cannot be surpassed. Among our Baptist brethren the columns of *The National Baptist* are burdened with able articles; while

The Independent is "the sum of all —— excellencies." Of course there are other able papers, whose columns bespeak the intellectual strength of the several churches with which they are connected. The point we make is, that every church seems to present a goodly portion of its talent in its paper *save our own.* Our brethren—Bishops and all, will allow us to speak plain. Of our Bishops, *not one has contributed a prepared article.* The General Conference, by special resolution, requested them to do it, which resolution (D. V.) we will print next week, yet have they been silent. Nor will the Church accept the apology that they are too busy. Surely seven Bishops, with 225,000 members, have not more to do than nine Bishops with more than 1,000,000; and yet the Bishops of the M. E. Church are all the time throwing off the most ably prepared articles. Simpson can write introductions to the most critical works, Janes can contribute to quarterly magazines. *We insist that our Bishops can and ought to do the same.* They owe it to the Church to contribute to our only paper. Now, good Bishops, let us hear from you, for we have vowed, by the good help of our Lord, to give you no rest, till you come up to the help of the —— RECORDER—to the help of the —— RECORDER against the mighty.

We cry out in the same strain against a score and more of our ministers. We know them—*they are able to write*—they know it, and let *them remember, that God knows it;* and He requires them to do *all* the work for His cause that they are able to do. Now, brethren, come and help us. We protest before the whole Church that it is cowardly to "picket" your Editor out, and never come to his relief. He is willing to stand and do the best he can, but like a soldier on duty, he asks for help.

For the Christian Recorder.

A. M. E. CHURCH NEWS.

MR EDITOR—I send you the following items in regard to the Camp-meeting held at Bentleysville, Pa., Brownsville, Uniontown, and Monongahela city united under the Rev. Wm. G. Ralph. The first day it rained, but on Thursday, the second day, things were put in order, and the work of the Lord began.

Rev. John W. Asbury preached a stirring sermon from Exodus xvi. 4. After which the rules were announced and all repaired to their tents. Singing and prayer was heard in every tent. All seemed to be thankful that God had blessed them with the privilege of meeting again. At ten o'clock on Friday Rev. Wm G. Ralph preached an earnest discourse from John x. 11. On Friday Elder Divine, in company with two friends, arrived from Wheeling. All rejoiced at his appearance. In the afternoon the audience was entertained by brother James Alexander, from Revelation iii. 20 In the evening the Rev. J. W. Divine preached from the text, "This man eateth with sinners." His reasoning was sound, and his language fluent. The best attention was given. On Saturday morning the usual morning meeting was conducted by Rev H. Lee, and at ten A. M. the audience was ably entertained by Rev. Wm. C. West, of Monongahela circuit text, Gen. vii. 1. By this time the tents were well nigh taken up, the congregations were large, and the weather was beautiful. During the Saturday afternoon service about fifteen hundred persons were on the grounds, about one half of whom were white. Rev. John W. Asbury preached, choosing for a text, Eph. iii. 16—20. The subject was ably and eloquently discussed, and the people received it with gladness He was followed by Rev J. W. Divine in an exhortation that was full of the Spirit. During Saturday the owner of the ground, with sixteen of the leading citizens of the neighborhood, offered their services to help keep order. On Sabbath morning the people were called out at five o'clock for prayer meeting; at six worship in their tents; and at 8 prayer meeting at the altar

The number had increased to about three thousand. At ten o'clock the signal was given for public service, and the encampment was crowded; seats, aisles and stand were filled. Rev. John W. Asbury preached from the text, Exodus xv 11. For forty-five minutes silence pervaded the congregation; all sat as if spell bound at the words of truth and soberness which he uttered. At two o'clock Elder Divine preached a sacramental discourse; it was truly an able effort. While he set forth the sufferings and death of Christ all seemed moved by the Holy Spirit. In the evening brother Asbury preached on the "Necessity and the evidence of a Divine Revelation," from 2 Timothy iii. 16. Thus passed this Sabbath, which was a type of the one never to end. Thus continued the exercises of this most glorious camp until the day of breaking. As a result sinners have been converted, and ministers and people have been built up in the most holy faith. The Elder, Rev. W. E. Ralph, deserves great credit for the skill displayed. It will long be remembered, and may its good influence last long A.

Hagerstown, Md., Oct. 7.—Mr. Editor—I take pleasure in making the following statement. A few evenings ago, while sitting down quietly, my attention was arrested by the tramp of the Daughters of Charity, headed by Mrs. Sarah A. Moxley, Mrs. Harriet Mooney and a number of others. They brought many of the necessaries of life, including a barrel of flour. Total value of things presented about $50. After commending them to God, they left, leaving me with a glad heart.

Since July we have rebuilt our church, which was rededicated on Sabbath, 3d inst., by Rev. Bishop A. W. Wayman. Rev. James A. Handy was present, and participated. The day was very stormy, it rained almost to a flood, yet, notwithstanding, the congregation was good. The day passed off pleasantly. The Bishop preached an able discourse at 11 o'clock, A. M. Rev. James A. Handy also gave us very interesting sermons at 3 P. M. and at 7½ P. M. Though the day was gloomy, yet we realized one hundred and fifty six dollars. The work, when finished, will cost fifteen hundred dollars.

I think, by the blessing of the Lord, we shall be able to accommodate the Annual Conference with a tolerably good house. Pray for us. J. F. LANE.

Philopolis, Oct. 7.—Mr. Editor—Religious matters are progressing finely here. I have had the Rev. W D. W. Schureman and Rev J. R. V. Thomas out here with me to a Bush meeting, at which time we raised one hundred and twenty dollars for the Church

Yours in Christ, N. B. STERRETT.

NOTICE.—The corner-stone of the A. M. E. church at Hightstown, will be duly laid next Sunday, the 17th, with appropriate services. Rev. B. T. Tanner, editor of the *Christian Recorder*, and the ministry are respectfully invited to be present.

WM. W. GAINES, Elder.

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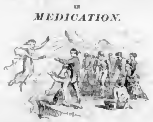

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Aug. 11th., 3m.

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Miscellaneous.

For the Christian Recorder.

LETTER FROM COLUMBIA, TENN.

MR. EDITOR:—I have been looking around for something worthy of space in your organ, but it has turned out a little like the school-boy,—looking for a suitable subject for a composition. Most of the schools for colored children in this section, are in full operation. The teachers have all entered upon their labor with renewed zeal. I had an interview with the superintendent of the public schools of this county, and he informed me that there were thirty schools now in full operation for the colored people. The most of these schools are taught by colored teachers. The Rev. B. L. Brooks, minister in charge of the A. M. E. Church of this town, is principal of one of those schools. His wife and daughter seem to be of that material and earnestness of soul, that they would "gladly spend and be spent" for the elevation of their race.

I saw a timely article in your organ touching the evil of "Intoxicating liquors." My heart is filled with sorrow every day to see the increasing evil among us as a people, and so few putting forth any effort to check the wicked influence. It seems to be but a small thing to a great many, to shut their eyes and stumble over this great evil. God, by the mouth of his prophet says, "*Awake, awake, put on thy strength, O Zion.*" Let the ministers of the Lord Jesus Christ, and all Christian people resolve and with spirit and holy zeal say, as did the prophet, "I will not hold my peace, I will not rest until" this corrupting and contagious evil is checked, and the righteousness of our God shall go forth as brightness. To witness this increasing evil, we have only to look in the streets of our large cities, towns and villages, and there you may see the marks of distress and misery on every hand. I speak of this evil as a whole, as found among the whites and blacks. We are to labor for the salvation of souls without observing any marked distinction. The command of high heaven is, "*Go preach my gospel to every creature*" "Ye are the salt of the earth, and the light of the world" The thing most needful to check many of the evils that are stalking abroad, is the whole armor of Christ. When we with tender compassion, as did the "Samaritan," go and bind up the wounded; and speak words of comfort to the oppressed, and give of our means to help on with education and the gospel of our Lord Jesus Christ; then shall it come to pass that the ox that treadeth out the corn shall be unmuzzled and our Zion shall arise above the storm clouds.

"Our friend Mrs. F. E. W. Harper wants to know where are the graduates from colleges and high schools whose pens and brains should lend beauty, strength, grace and culture to the pages of the *Christian organ*." If she means by this that all are idle because their work does not appear in your organ, I answer thus: Furnishing articles for an organ only, seems to me like standing off and pushing with a long pole. I think it would be well to say to a great many, as I have heard ministers say while administering the communion, "Dears, slip one glove off before you come to the table." I would say, slip both gloves off and go forth in the strength of high heaven, resolving never to relax one endeavor until the pens and brains of all our young people are dedicated to the cause of humanity. Then shall it come to pass that beauty, strength, grace and culture shall light the pathway of millions who are destined to grope in darkness for a while.

T.

For the Christian Recorder.

FROM ANNAPOLIS.

MR. EDITOR:—Perceiving from the columns of your journal that you have heard nothing for some time from this ancient city, I thought that an article relative to matters and things here might not be uninteresting to your readers. Situated on the banks of the Severne River, with the broad Chesapeake Bay stretching far away in the distance, renders this city peculiarly attractive during the summer months, and many strangers avail themselves of the cooling and invigorating saline air for which this place is noted.

Annapolis boasts of a fine State House, from the dome of which an unobstructed view of more than twenty miles may be had. While standing in the Halls recently, of this time honored building, I thought of the days when "Jacobs," the leader of the ultra-Southern party in Maryland, lifted his voice in defence of human slavery, and who, as author of that infamous bill for the perpetual enslavement of all the free colored people of Maryland made the Halls of that building resound with the thunder of his eloquence, as he madly sought to convince his hearers that bondage was the normal condition of the colored man. I thought of the great changes that the country and nation have since undergone. Annapolis stands indeed where it then stood, the Severne and Patapsco roll their united waters toward the Chesapeake, which empties them into the Atlantic as of yore, but all else is changed. Slavery is dead; the school house now adorns the spot where once stood the slave pen. Jacobs is dead and with him his cherished principles perished, and those whom he would have reduced to chattelism will soon march to the ballot box and assist in ruling the country which they have done so much to save. I would that Jacobs now lived to witness the wonderful works of an All wise God, who overturns the base designs of evil, wicked men, and works His sovereign will among the nations of the earth. The colored people of this town are generally industrious and thrifty, and seem to be making "both ends meet" without much difficulty; they have a fine school house, though it is to be regretted that they seem to be very careless relative to the educational advancement of their children; yet a school ranging in number from forty to sixty was maintained during the entire summer. Many of the people are engaged in fishing, oystering, marketing, &c., which are very lucrative. Besides the naval academy, where Uncle Samuel trains his naval commanders, affords employment to an immense number of men, women and boys. In addition to this quite a number are engaged in mechanical pursuits and storekeeping among others; the finest tobacco establishment in the city is conducted by Mr. James C. Bishop, a gentleman of culture and taste, who does an immense business, judging from the crowds that constantly throng his store; he is a business man in the broadest sense of that term, who by his urbanity and uniform gentlemanly deportment has endeared himself to all who enjoy his acquaintances. Long may he live to enjoy the wealth which his industry has accumulated. The A. M. E. Church recently closed a successful revival under the charge of Rev. Daniel Draper, who is certainly the right man in the right place. He has a growing congregation representing the wealth and intelligence of the city, and by his uniform unexceptionable Christian deportment has riveted to himself the affections of his people, who love him for his worth, character, and fidelity. His worthy lady is a help-meet, while his two interesting daughters are approaching young womanhood, destined to adorn society with many of the refined qualities of their parents. The people are acquiring property very rapidly. Among others W. H. Butler, Esq., who is one of the leading men in every good enterprise, deeply interested in the educational advancement of the people and a thorough business man. Maryland will yet be fully redeemed, when the sunshine of better days shall illuminate the pathway of all her sons and daughters.

JAMES C. WATERS.

NOTICE.—A grand missionary demonstration will be held in the city of Baltimore, on Sabbath, Oct. 17th. Preaching at Waters' chapel at 10½ o'clock, A. M., by Rev. G. T. Watkins, and at 3 P. M. Rev. R. L. Hammond, and at 7 P. M. Rev. J. B. Hamilton. Come one, come all to the help of the missionary cause.

REV. J. M. MITCHELL, Pastor.

MAGAZINES, &c.

THE AFRICAN REPOSITORY. Colonization Building, Washington, D. C. $1 00 per annum.

The October number is made up almost entirely of quotations from *leading* papers in the country, among which is our own *Recorder*. The managers of the Colonization Society seem at last to be waking from their *Bourbonism*; that is, they are forgetting some things and learning others. This most desirable advance on the right line, is new, in reprinting, and endorsing to articles, one from the pen of Thos. R. Hazzard, Esq., who does not now hesitate to call us "Fellow Citizens;" and one from Simon Ide, Esq. Let this venerable Society change its tactics to suit the winds of Providence, and it will have a smoother and more glorious sail than ever. Let its motto be, "*Evangelization and Civilization*," and thousands of Christian hearts will echo to its call. We quote the following, for the especial benefit of the two gentlemen mentioned. *We feel that they have need to be interested in this matter*:

"There is an unlimited field for such absorbing men and women to labor in Africa; and it is safe to say, that it would be easier for such men as Frederick Douglass and George Downing each to found a State in Central Africa, as big and populous as Illinois, and have it incorporated with the Republic of Liberia, then it would be for them to obtain seats in the legislature of any Northern State in America. Why, with the aid of a hundred such men as these, the money of Astor, Stewart and Vanderbilt, applied with their customary tact and efficiency, would in one generation redeem Africa from barbarism."

AMERICAN STOCK JOURNAL. October. N. P. Boyer, Parkesburgh, Chester Co., Pa. $1 00 per annum.

We have so often called the attention of our farming friends to this invaluable magazine, that should they fail to subscribe for it, they will exhibit a sore hardness of heart. Those who subscribe for 1870 now, will receive it free up to January.

THE MUSICAL INDEPENDENT. Published monthly at $2.00 a year. Extra Premiums offered to new subscribers.

October Contents: "Mendelssohn and Jenny Lind," and "*Elijah* in England," (selected from Polko's *Reminiscences of Mendelssohn*); Article on Sacred Music, by J. F. Fargo; Liszt at his Residence in Rome; Responsibility for Vocal Talent, by N. B. Hollister; The Preface to Gireck's new work on Harmony; The Normal of Janesville; Recapitulation of Good Music, performed in Chicago last year; Reviews and Notices; The Musical Prospect; Sheet Music Notices; A Variety of Personal Items; Monthly Summary of Musical Doings; Sixteen pages of new Music, including the following songs: "Hang up the Baby's Stocking;" "Independent Quadrille;" "Holy Spirit, Fount of Blessing;" "Musings at Eve." Poetry—"The Warning." "The Wreck of the Albatross," "Fair Helen," and "Quiet Days." And the Publisher's announcement for the next year.

What the *Musical Independent* says of its mammoth namesake, the N. Y. *Independent*, so say we of it, "Every family might do worse than to take this paper. Indeed, we doubt if they *could* do better."

THE CHRISTIAN UNION. J. B. Ford & Co., 39 Park Row, N. Y.

This is the "*Church Union*," broadened in name, if not in spirit. The change is altogether good. To be a Christian is altogether better than to be a Churchman. A Churchman *may* be a Christian, but a Christian is always a Churchman of the right stamp. So, too, of a union of these characters. A union of Churchmen may play havoc with life and liberty, as the voice of John Huss, and the speaking dead of St. Bartholomew's Massacre testify; but a union of Christians can but bless the world. To tell the reader that the genius of Henry Ward Beecher is to preside over the columns of the *Christian Union*, will be enough to receive his subscription, we were going to say, if he were a sensible man.

The publishing house of J. B. Ford & Co. deserve well of the Christian public. While other houses in New York are striving to make immorality popular, these gentlemen are, with "might and main" striving to counteract their baleful influence, and make virtue and the right popular. Let the Christian public uphold their hands.

HEARTH AND HOME. Pettengill, Bates & Co, 37 Park Row, N. Y.

The useful and the refined are happily blended together in this weekly. The contents of its burdened columns concern the Parlor and Kitchen alike. Nothing that tends to make Home cheerful, and the Hearth to glow with the bright fires of comfort is foreign to it. It teaches the "Ma'am" of the house how to arrange her toilet to the best advantage, and the cook how to boil her potatoes, and retain their sweets. It is altogether a journal of variety, and, as such, should be in every family. When five neighbors band together, it can be had for the small subscription price of $2.40, thus making it one of the cheapest, if not *the* cheapest paper of the kind in the country. We will console ourselves with the thought that we have written a powerfully good sermon, if by this notice, a goodly number of "Five families" will unite, and send for the "Hearth and Home."

GUIDE TO HOLINESS. Dr. and Mrs. Palmer, 14 Bible House, N. Y., $1.25 per annum. October number, with a Musical Supplement.

Contents: Testimony, by Rev. G. W. Bates; Christ's Life Guards, by Rev. G. Hughes; Walking with God, by Rev. I. Simmons; Twilight Meditations, by Rev. A. A. Dunton; Faith Produces Fruit, by Rev. Charles Blakeslee; Divine Guidance, by T. C. U.; A Prayer, by T. C. U; What is your Testimony, by Phœbe Palmer; An Original Letter, by Rev. D. Nash; How Jesus Made me Whole, by William Atkinson; The Report Hollowed, by J. A. Mills; Peniel, or Face to Face with God; Old Trusty, by Mrs. Mary D. James; The Open Fountain, by Mary E. Munson; All the Heart, by Rev. W. J. Gill; Experience of "Perfect Love;" by Lydia R. Bradley; Father Freeborn, by R. R. Sterling; "Beulah," by Fannie K.; Holy Priesthood; Two Life Texts, by J. Smith; Loved Ones Gone Before; Rev. Alfred A. Matthews, by M. H. S.; Lizzie M. Clark, by L. P. B; Alice May Tuttle, by J. T. Gaskill; Editorial; Letters from Editors; Revival Miscellany; God's Order, by Rev. F. Ball; A Glorious Conquest; Camp Meeting Reports, by Rev. E. Davies; Times of Refreshing; Syracuse Letter, by Rev. G. M. P; National Camp Meeting; The Tuesday Meeting; Book Notices; Home of the Soul.

LABOR CONVENTION.

Our Baltimore correspondent, Isaac Myers, Esq., sends us the following items in regard to the *Labor Convention movement*.

A State Convention will be held in Tallahassee, Florida, on the 27th of the present month. Delegates will be elected to the National Labor Convention.

Rev. W. D. W. Schureman writing from Portsmouth, Va., to Mr. Isaac Myers, Chairman of the Executive Committee, says, "The call for a National Labor Convention meets my hearty approval. We are now in the midst of a glorious revival of religion. We propose closing our series of meetings in about a week or two, at which time I shall bring this matter before the community of Portsmouth. I hereby promise you my aid and influence in this direction. The people of Portsmouth are alive to the importance of the Convention, and will be well represented. Yours for the elevation of our race and the rights of man.

W. D. W. SCHUREMAN.

Bishops D. A. Payne, Wayman and Brown, Rev. H. H. Garnet, R. H. Cain, Rev. James Lynch, Gov Dunn and other active workers for the elevation of society, have forwarded a long list of names to the Executive Committee, to whom *calls* are requested to be sent. The right men in the right place. Washington never will have contained so many great men of all nationalities as will be there on the first Monday in December next at the great Labor Convention.

Rev. R. H Cain, Editor and Proprietor of the Missionary Record, published in the city of Charleston, S. C., says in his issue of Sept. 25th.

"We print this week, the call for a Labor Convention of the colored laborers of this country. Never was there a time when such a call was of so much importance as now. Hitherto, colored men have taken little or no part in the great industrial movements of the nation, which has put them in a position to command the respect of mankind: whatever has been done by them, has been in a subordinate position to the whites; they have taken no separate action. Now, that the barriers which have so long prevented them from entering the field have been taken away, now that the great masses of our nation—the bone and sinew of our prosperity, the *working people* of all sexes and nationalities, are moving in this matter, it is the duty as well as the interest of the colored Laborers to take such steps as will place them in accord with the progress of the age. When the *Laborer* shall know and enjoy all the rights which he possesses in common with the capitalist when he shall receive just compensation for his services rendered to the world's treasure and greatness, then shall we see that proper estimate placed upon the genius of the Mechanic, the Artizan, and the producers of the land."

NOTICE.—The grand Harvest Home that was got up and held by an official part of the male and female members of the A. M. E. Bethel Church, in Frankford, on the 16th of September, 1869, expressly for the financial benefit of said church, held in the borough of Frankford, we take pleasure in reporting as follows to a generous public: The entire amount of money received $167 70; the entire expenses paid out $104 00; the profits realized for said Church $63 70. And for which we return thanks to all who did patronize us for the benefit of our beloved Zion.

H. DAVIS, Elder in charge.

A VILLAGE CAMP-MEETING.

There will be a village camp-meeting in the A. M. E. church at Bensalem, on Bristol Circuit, to commence on Thursday evening, October 21st. It will last for one week, and longer if the good Lord is pleased to bless us. Our desire is to win souls to Christ. We invite saint and sinner to come and help us to praise the Lord. We shall try to have some of our best speakers for the Sabbath, and to have good preaching all the time. People coming from Philadelphia, will take the cars at Kensington depot for Schencks Station, and they will be one mile from the church.

G. T. WATERS, Pastor.

BISHOP WAYMAN'S APPOINTMENTS FOR OCTOBER AND NOVEMBER.

Sunday, Oct. 17, Morgantown, N. C.
Tuesday night, Oct. 19, Charlotte, N. C.
Sunday, Oct. 24, Wilmington, N. C.
Monday night, Oct. 25, Newbern, N. C.
Thursday, Oct. 28, At home.
Sunday, Oct. 31, Dedication, Union Bethel, Baltimore, Md.
Monday night, Nov. 1, Crowdersville, Md.,
Wednesday night, Nov. 3, Providence Chapel, Md.
Sunday, Nov. 7. Eastville, Va.
Wednesday night, Nov. 10, Lutherville, Md.
Thursday, Nov. 11, at home.
Sunday, Nov. 14, Richmond, Va.
Tuesday night, Nov. 16, Farmville, Va.
Thursday, Nov. 18, at home.
Sunday, Nov. 21, Annapolis, Md.

THE ORIGIN OF THE NEGRO RACE;

AND

Does the Negro rest under the Noachic Curse?

By B. T. TANNER.

With a letter from Bishop J. P. Campbell

Will soon be issued from the office of the "Christian Recorder."

Single copies 25 cents. To ministers $1.80 per dozen. Send in your orders. tf.

☞Information wanted of Ross Jackson, a daughter of John and Mary Ranson. She moved from Harper's Ferry to Chambersburg in 1863, in the family of Edward Whitna and left it for Philadelphia about four years ago. Any information of her will be thankfully received. Address

MARY RANSON,
Frederick City, Md.

Oct2 1m

☞Information is wanted of Mrs Hester Thomas, formerly of Philadelphia. When last heard from she was in Washington City, D. C. Any information gladly received. Address

ELIZABETH GOSINES.
Chatham, D. C.

Oct2 1m

☞Information wanted.—Mrs. Martha Campbell, wife of Virgil Campbell, of Stockton, wishes to obtain information of the following relatives, viz.: her brother, Nelson Bishop and her sister Dolily Brown, who in 1852, lived in the upper part of Sevier county, Arkansas. Also of William, George and Rose Jackson of the same place. Any information of the above named parsons will be thankfully received. Address Mrs. Campbell, care of P. A. Bell, Editor *Elevator*, San Francisco. oct9-2m

☞Information wanted of my daughter, Maria Francis Wicher; she was owned by the widow Polly Wicher, who lived near the Red Sulphur Springs, between Centreville and Peterstown, Monroe county, Va. Any one knowing of the whereabouts of said person, or that of Amy Wicher, will confer a great favor by writing me in care of Rev. W. H. Hunter, Pittsburg, Pa.

EDIE WICHER,
Pittsburg, Pa.

aug28–2m

Married.

On Sept. 14th, 1869, by Rev. Jacob M Mitchell, Alex. Wheatley of Easton, Talbot Co., to Sarah Jane Nixon of Baltimore.

On Sept. 20th, 1869, by the same, Henry C. Coates to Sarah Ann Preston, both of Baltimore.

On Oct. 7th, 1869, by the same, William H. Turner to Mary Jane Foote, both of Baltimore.

Advertisement.

WILLIAM STILL,
COAL DEALER,
1216, 1218 & 1220 Washington ave.

THE very best Lehigh and Schuylkill coal at the lowest market prices constantly kept on hand. Oct16

MRS. STEEL,
1313 Chesnut Street, Philadelphia.
CORSETS AND HOOP SKIRTS.

Mrs Steel is now manufacturing the EUREKA CORSET, superior in all others. Her

PATENT SHOULDER BRACES,

so highly recommended by Physicians, always on hand, and made to order.

Please send for descriptive circular. oct.16–1y.

TANNER'S APOLOGY
FOR
African Methodism.

A Succinct History of the Rise and Progress of the A. M. CHURCH, with a Defense of the same.

"We think it must prove a work of great interest to the denomination."—*Christian Advocate and Journal.*

"It affords a valuable illustration of the African character, and is written in a style that is not only earnest, but often eloquent."—*N. Y. Tribune.*

"We ask for him and his work a reception worthy of it and of him."—*Zion's Standard and Review.*

"We commend this work to the friends of equal rights throughout the country."—*Frederick Republican.*

"The book is written in a temperate, but dignified style."—*Baltimore Daily Journal.*

"It is in this book that all may learn just what colored men have done, and are doing to educate themselves and improve their condition."—*Christian Recorder.*

"We pronounce it a good thing."—*People's Journal.*

"A book replete with thought and matter."—*Missionary Reporter.*

Price, $1 00. 12mo. 484 Pages.
Twenty five cents for Postage.

INVALID'S HOME,
290 BLEECKER STREET,
NEW YORK.

THE Subscriber respectfully announces, that she is now prepared for the reception of Invalids at the above place. Those desirous of her treatment, can here find all the CONVENIENCES AND COMFORTS OF A HOME, beside the advantages accruing from the immediate supervision of the Doctress, as regards Exercise, Diet, &c., as well as her watchful care of the patient during convalescence.

The occupant of this House also avoids the excitement incident to the Hotel, which so often becomes detrimental to the proper restoration of the sick.

sep18 3mos ELIZABETH DUFFELS.

FURNITURE.

BUY your Furniture, Stoves, &c., at S. M. Adger, 718 Lombard St., where he has constantly on hand a variety to suit housekeepers, cheaper than elsewhere. Also, the highest cash price paid for old furniture. sep18–6m

CHEAP PAINTING.—
1/8 COST LEAD.
100 lbs of the PRECIA COMPANY'S COLORED PAINT (costing $12 50) will paint as much as 250 lbs. of Lead, and wear longer. For particulars, address S. BOWEN, Sec'y., No. 162 N. Fourth St., Philada.

THE SABBATH SCHOOL ATTENDANT,

a Fine Sabbath School Journal replete with original matter, devoted exclusively to the interest of the Sabbath School, having a special adaptation to the wants of its various departments. No School, nor family, can afford to be without it, as the introduction of this Paper makes a new era in Sabbath School Literature.

Do not fail to send for a copy. Address

HUNTER & THOMAS,
Pittsburgh, Pa.

Jacob H. Simms'

INTELLIGENCE Office, No. 132 West 30th Street, bet. 6th and 7th Avenues, New York City. First-class help wanted, male and female, to fill excellent situations in the city and country. You can come from any part of the universe, for I have not sufficient female help here to supply the demand. Wages very good. Office hours from 7. A. M. to 7 P. M. july24–tf

PENNSYLVANIA CENTRAL RAILROAD.

After 8 P. M., Sunday, September 5, 1869.

The trains of the Pennsylvania Central Railroad leave the Depot, at Thirty first and Market Streets, which is reached directly by the Market Street Cars, the last car connecting with each train leaving Front and Market Streets thirty minutes before its departure. The Chestnut and Walnut Street cars run within one square of the Depot.

Sleeping Car Tickets can be had on application at the Ticket Office, North-west corner of Ninth and Chestnut Streets, and at the Depot.

Agents of the Union Transfer Company will call for and deliver Baggage at the Depot. Orders left at No. 901 Chestnut Street, or No. 116 Market Street, will receive attention.

THE TRAINS LEAVE DEPOT.

Mail Train	8.00 a. m.
Paoli Accommodation, 10.30 a. m., 1.10 and	7 10 p m.
Fast Line	11 50 a. m.
Erie Express	11.50 a. m.
Harrisburg Accommodation	2.30 p. m.
Lancaster Accommodation	4.00 p. m.
Parkesburg Train	5 30 p m.
Cincinnati Express	8 00 p m.
Erie Mail and Pittsburg Express	9.30 p. m.
Accommodation	11 10 p m.
Philadelphia Express	12.00 p. m.

Erie Mail leaves daily, except Sunday, running Saturday night to Williamsport only. On Sunday night passengers will leave Philadelphia at 8 o'clock.

Philadelphia Express leaves daily. Cincinnati Express daily except Saturday. All other trains daily except Sunday.

The Western Accommodation Train runs daily, except Sunday. For this train tickets must be procured and baggage delivered by 5 p. m., at No. 116 Market street.

TRAINS ARRIVE AT DEPOT.

Cincinnati Express	3.45 a. m.
Philadelphia Express	6.20 a. m.
Erie Mail	6.20 a. m.
Paoli Accommodation, 8 20 a. m., 4 05, and	6.35 p. m.
Parkesburg Train	9 10 a. m.
Fast Line	9.35 a. m.
Lancaster Train	12 30 p m.
Erie Express	6.10 p m.
Day Express	1 00 p m.
Pacific Express	9 25 p m.
Harrisburg Accommodation	9 40 p. m.

For further information, apply to

JOHN F. VANLEER, JR.,
Ticket Agent, 901 Chestnut Street.
FRANCIS FUNK, Ticket Agent,
116 Market Street.
SAMUEL H. WALLACE, Ticket Agent, at the Depot.

The Pennsylvania Railroad Company will not assume any risk for baggage, except for wearing apparel, and limit their responsibility to One Hundred Dollars in value. All baggage exceeding this amount in value will be at the risk of the owners unless taken by special contract.

EDWARD H. WILLIAMS,
Gen'l Superintendent, Altoona, Pa.

sep1

THE CHRISTIAN RECORDER
"ETHIOPIA SHALL SOON STRETCH OUT HER HANDS UNTO GOD."

B. T. TANNER, Editor. } Organ of the African Methodist Episcopal Church. { A. L. STANFORD, General Book Steward.

New Series, No. 20. PHILADELPHIA, OCTOBER 23, 1869. Vol. IX, No. 437.

Poetry.

For the Christian Recorder.

AN AUTUMN SONG.

The fields are lighted with a golden glow,
The falling nuts make music, sweet and low;
The woods are newly-robed in russet garb,
Autumnal blossoms deck the gray-grown sward;
The squirrels leap along each drooping bough,
And o'er the hill tops comes the wind's soft sough.

The summer's bright and sunny tints are gone,
A richer robe by Nature now is worn;
The purple grapes thick cluster on the vine,
It is earth's gorgeous hour—the vintage time;
The tender, fluttering leaves are turning red,
And o'er the sky a veil of mist is spread.

When balmy night enfolds the weary world,
And in their nests the drowsy birds are curled,
The full moon sheds a silv'ry splendor round,
And from the corn fields comes a joyful sound;
The harvesters are binding yellow sheaves—
While Fancy for each brow a garland weaves.

We loved thee, Summer, in the silent glade,
We mourned to see thy beauteous roses fade!
But when thy glory came, we bade farewell
To Spring's blue violets in the grassy dell,
And greeting them, bade Winter take her flight,
With ice crowned mountain-peaks and snow-wreaths bright.

There is a charm in Autumn's crimson clouds,
Her hazy twilight which the earth enshrouds,
No other season gives, the distant hills,
Clad in their brilliant dress,—the singing rills,
Reflecting deepening trees at evening's *blush*,
Enchant us with a power which naught can crush.

Yes! after hush'd is Summer's parting sigh,
The plaintive winds come echoing sadly by,
With all their memories of faded joys—
Their scattered forest leaves like broken toys—
Their wailings o'er the cherished early dead—
Their murmurs of the loves of yore—long fled!

Yet Autumn, in thy melancholy tone,
Thou hast a sweetness, which is all thine own!
Thou hast not Spring's rare promise—Summer's bloom,
Thou whisp'rest of decay and of the tomb;
But through that whisper one glad hope will rise,
As after storms the rainbow gilds the skies.

We know the seed to ripen first must die,
We know the blessed in the grave must lie
Until that radiant morning! therefore, thou
Dost come,—a crown of glory on thy brow—
To help perfect the circle—mystic—grand,—
The seasons make by joining hand to hand.

HENRIETTA.

For the Christian Recorder.

"SAUL'S INTERVIEW WITH THE WITCH OF ENDOR."

B. T. T.

This is one of the six leading articles in the October *Methodist Quarterly Review*. It is contributed by the Rev. Milton S. Terry. In his article the writer administers a new specific to quite an old patient; but we imagine the specific is more dangerous than the disease. If scriptural accounts, in which parties are named, localities designated, times fixed, together with a very minute account of circumstances, can thus easily be swept away, by a simple knowledge of *Clairvoyance*, what assurance have we for anything in Scripture—what assurance that other men, as well versed in the occult science, as Mr. Terry seems to be, but destitute of his faith in Christianity, will not attempt to overthrow every wonder which Revelation records? It will be hard for not a few of the recognized miracles of the Bible to keep their feet, if this whole account of Saul and Samuel is to be so summarily floored. Christianity will stand infinitely more secure, by declining to hold itself bound to explain every biblical mystery, which unbelieving scientists may bring forth. The mysterious—the superhuman in our religion must not only be acknowledged, but defended. If an infidel philosophy insist on a full and clear explanation, give it the "tit for tat," and demand that it explain every mystery in science. If theologians acknowledge the mysterious in our religion, they are at once free from the obligation of accounting for every wonder. Let those who deny there is any darkness, bring all things to the light; but the Christian acknowledges, that he sees through a glass darkly. As the theologian does not demand of the scientist, a satisfactory explanation of all the mysteries in nature, as a condition to a belief in his creed; even so, let not the scientist demand of the theologian an explanation of all the mysteries in the Bible, as a condition to belief in inspiration. Whether as scientist or theologian, men cannot go beyond human limits.

We thus object to the argument employed in this article, on the whole; for it seems to say, "I am bound to explain." The theologian, no more than any other man, is bound to explain that which is inexplicable. To those who demand it of him, we say with Moses, "The secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children"——to those who demand, we say with Jesus, "Physician, heal thyself."

Let us look at the argument employed by Mr. Terry, more particularly. A vital link in the chain of his argument, is for him to show that the account does not represent Saul as *seeing* Samuel. To him this is a *sine qua non*; for if it can be shown from the account, that Saul really gazed upon the risen prophet, then his whole argument falls and goes for naught: yea, more, if it can be shown that the account may be so understood as declaring that Saul *saw* Samuel, then in proportion as this understanding of it is possible, is the argument of Mr. Terry weak and uncertain. Does the account say that Saul saw Samuel? Our translation reads, "And Saul perceived that it was Samuel." To have a base for his argument, our writer says—nay; we quote: "Observe it is not said that Saul saw Samuel. He formed his opinion entirely from the woman's words. She described the form of Samuel exactly as he appeared at Gilgal—an old man wearing a mantle—and from this description, and not from actual sight, he knew * * * * * that it was Samuel." This is possibly true; but is it positively true? Possibilities do not suffice in argument. *De jure* is never the equal of *de facto*. The argument is still open. The Hebrew verb, employed by the writer of the Book of Samuel, is undoubtedly one that signifies "*to know*," and is very properly translated "*perceive*," in the sense of *knowing*. Yet we are not sure but its primary signification is "*to see*," and not "*to know*." Indeed, Gesenius, the ablest of living Hebrew critics, declares "The primary force of (it) * * * is '*to see*.'" Again he says, "This root is widely spread in the Indo-European tongues, in the sense of *seeing* and knowing." Any half trained eye can detect it in the G. ειδω, and the L. "*video*."

In the originals of our Scripture, two words are chiefly used to signify "*to see*." One of them is the word under consideration. What are the facts in regard to these two words? To blankly say that they are used interchangeably, might diverge a little from the truth. What may be said is that in more than one Hebraistic phrase, they are used interchangeably. In the Hebraism, "*to see face to face*," as recorded in Gen. xxxii. 30, and Deut. xxxiv. 10, they are used interchangably: also in the Hebraism, "*to see the peace*," as recorded in Gen. xxxvii. 14, and Esther ii. ii.

It should also be remarked, that in one place at least, (Judges vi. 22) these two words receive an interchangeable translation—*perceive*—from the hands of King James' translators.

Such facts completely neutralize the "specific" of the writer, and remand the patient back again to the torments of his disease.

For the Christian Recorder.

MISSIONS.

MR. EDITOR:—The fifth anniversary of the "*Society of Inquiry on Missions*," was held on the evening of Oct. 4th, 1869. This Society was organized in the fall of '64, and has been endeavoring since its organization to do some little good for the poor of earth. *Its members are chiefly students*; who, whilst they are preparing to go forth into the world, to do what good they can for God and their race, feel it to be *their Christian duty* to help, by their small mite, to carry the gospel to the perishing millions. The Society has also opened correspondence with two missions in Africa. One in Liberia and the other in southern Africa. The correspondence with the latter is carried on through the Rev. Eugene Casellis, President of the House of Missions in Paris, France, who was a missionary himself in southern Africa, and who spent 23 years of the prime of his life planting and training churches among one of the Caffre tribes. During the past year $37 04 has been raised. (The monthly dues are ten cents, to join fifteen). Expended—1st, To send Bro. Asbury to his circuit $15 00.—2nd, for library, Sunday-school, Danville, Ky., $25.00.—3rd, Sufferers in Texas, $10.00.—Loaned Bro. Lee, to go to his station in Kentucky, $12.00.—Total, $62.00. After prayer by the president, Bishop Payne, the following resolutions were offered and discussed.—1. By John T. Jenifer, seconded by George T. Robinson:

Resolved, That the cause of Christian Missions is the extension of the Redeemer's kingdom, and therefore *deserves our hearty support*.

2. By J. E. Carter, seconded by Morris Hamilton:

Resolved, That *no one is really a Christian who is not sufficiently interested in the cause of missions, to give his means as well as his prayers for its support.*

3. By T. H. Jackson, seconded by Charles Herbert:

Resolved, That the extension of the work of missions also tends to promote the advancement of the *best form* of civilization.

We call the attention of the ministers and the members of the church, especially, to the second resolution. Winter is coming, and the cause of missions needs your money to keep up the missionaries and their families. *Shall they have it?* If you are a CHRISTIAN you will say yes, and with that yes go to work in earnest. After the discussion, a collection of $6 10 was lifted. Oh! that the churches were interested in the great cause of Missions. Shall I say the churches? No; but the MINISTERS. If *they* would awake, and take a deep interest in this cause, and *have less fears about their own SALARIES*, the churches *would* do their duty. Brethren awake! Monies are wanted to send the gospel to the poor and needy. Oh! if you have one spark of Christianity in your souls, show it by working for the cause of missions.

It might be interesting also to know that Mr. A. Powers, of Potsdam, N. Y., twenty-five years a member of the M. E. Church, left to Wilberforce $2500, the interest of which is for the education of two colored youths in the institution. There are at present fifty-eight students. The centre building is now being roofed. Brethren, remember the dollar collection, and send the monies for Wilberforce. Don't say as did Bro. C——, of the N——E—— Conference, who got over $1400 support last year: "That the Book Concern and Wilberforce were frauds upon the people." How any *Christian minister* could make such an assertion is passing strange! Does God dwell in that heart? *He who speaks against the interest of his church, speaks against himself. And he who speaks against himself is a semi-barbarian.* No they are not frauds upon the people, but the great levers by which the church is to be raised to a level with her sister churches. Remember the MISSIONARY cause, forget not the BOOK CONCERN, and send on your monies for WILBERFORCE.

More soon, STUDENT.

Wilberforce, Oct. 12, 1869.

PUBLISHER'S APPEAL.

I.

To Ministers, Members, and Friends of the A. M. E. Church.

The time has fully come when we should commence active work in canvassing for subscribers to the *Christian Recorder*. Every man, women, and child who loves the A. M. E. Church should begin at once. Aye, every one who loves the moral and religious interests of the colored people in this country, ought to engage in our fall and winter canvass for the *Christian Recorder*. Because it is the only paper now being published by any colored body of Christians in the land, and its columns are open free to all without respect to sex or denomination, it ought to receive a liberal support. We offer most liberal inducements to all who will engage in the work of extending the circulation of the paper. Every one may obtain a new Discipline, Hymn Book, Tanner's Apology for African Methodism, or receive a cash reward. He may obtain any one or all of these premiums, with but very little trouble on his part. And here is a fine opportunity for the clergyman, using the most energy, to increase the value of his library by obtaining that valuable doctrinal publication, Fletcher's Works. We ought, with a journal so important to the colored community, especially to the A. M. E. Church, as the *Christian Recorder*, and with such liberal offers as we are making to canvassing agents, to add at least 10,000 new subscribers to our list by the first of January, 1870. Let no one say it cannot be done. How can it be possible for the A. M. E. Church to possess, as she does, 200,000 members, and you cannot induce one out of every twenty to be willing to support their only Church organ? "Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph."

But we only ask for 5,000 new subscribers; that is, this number is required to make our paper self-supporting. Give us the 5,000 and we shall have no cause in the future, as we have done in the past, to take all the profits arising from the sale of our books, the free-will offerings, and Book Concern contributions, to support our paper. Give us the 5,000 by the 1st of January, 1870, and we shall double the size of our sheet, and be placed on a better footing to pay our indebtedness. Can and shall it be done? It can be done if our ministers, members, and friends will enter upon the work promptly and prosecute it faithfully.

II.

To Subscribers and Agents in Arrears.

We are now sending our bills to all those who are in arrears, or who owe for the *Christian Recorder*. There is more than $3,000 due from subscribers, and we most urgently request each one to settle immediately, as we need the money. Some are indebted to three and four years' subscription. A few of this class neglect to take their papers from the office until the Post Master sends in a written order requesting us to stop the paper, and then complain that they do not get it; and others of this class have the bold effrontery to send an order themselves, when, at the same time, they are in arrears. Can any wonder that the paper had to be suspended so often in the past, when such a course of procedure is practised by subscribers? The present Publisher has only been enabled to issue the publication weekly without suspension by travelling extensively, soliciting contributions, and the sale of books. And now, as an approaching winter will soon impede his travel, it is hoped that each subscriber in whom we place full confidence will come to our relief, and none will keep us waiting for the amount due us.

The same request is made of all our agents in arrears. Not only those who have been entrusted with books and papers for which returns have not been made, but also those of our ministers who have been on their charges three months, and have not sent us the proportionment due the Book Concern, per Discipline. To all such we humbly appeal. Dear brethren, do all in your power to collect the small sum of twenty-five cents from each member, and forward us the same immediately, with the names of all who pay, in order that we may publish the same in the *Christian Recorder*. See "Our Helpers'" column, where the two workmen are building the wall, and if your charge is not represented, dear brother, you are one of our agents in arrears. In the last issue of the *Recorder* for the year 1869, we propose to publish under "Our Helpers'" column the names of all who enter the field of canvass for the *Christian Recorder*, the number of subscribers by each secured, the premiums awarded, and the name of each minister or preacher in charge sending the Book Concern Proportionment, with the sum annexed. Other charges in your Conference District, equally as poor as your own, will be represented in "Our Helpers'" column, and why may not yours be?

Send the amount to your humble servant,

A. L. SANFORD,
Box 2975, Philadelphia, Pa.

1m.

THE ORIGIN OF THE NEGRO RACE;

AND

Does the Negro rest under the Noachic Curse?

By B. T. TANNER.

With a letter from Bishop J. P. Campbell

Will soon be issued from the office of the "Christian Recorder."

Single copies 25 cents. To ministers $1 80 per dozen. Send in your orders. tf.

THE CHRISTIAN RECORDER
Is published every Saturday on behalf of the
AFRICAN METHODIST EPISCOPAL CHURCH,
BY
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GENERAL BOOK STEWARD,
No. 631 PINE STREET, PHILADELPHIA.

NOTICE.—All letters and matters pertaining to the Book Concern, subscribers, sale of papers, and all moneys belonging to Book Concern or for paper, must be directed to Rev. A. L. Stanford, Box No. 2975, Philadelphia, and all matters sent by express and in our city must be directed to Rev. A. L. Stanford, No. 631 Pine St.
All letters pertaining to private matters should be directed to Box No. 2975, Philadelphia.

TERMS:
Two Dollars per annum, strictly in advance.
Clergymen $1.75.

RATES:
Advertisements not in conflict with the character of the paper, to a limited extent, will be inserted at the following rates:

One square (ten-lines space) one month	$2 50
One square (ten-lines space) two months,	4 50
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One square (ten-lines space) six months,	10 00
One square (ten-lines space) one year,	16 00
Two squares (ten-lines space) one year,	27 00

Ten lines cover one-inch space.

The Christian Recorder.

Philadelphia, Saturday Oct. 23, 1869.

☞ We would invite the attention of our readers to the advertisement of William Still. The character of this gentleman for business square dealing, is well established. His tons of coal are as good, and as cheap, and as weighty as the best. Give him a call.

☞ The Erie Conference of the M. E. Church at its last session in Frankford, Pa., after some discussion passed the following resolution:

Resolved, That we earnestly and affectionately entreat our preachers and members to abstain from all connection with the Masonic Fraternity.

☞ Per Associated Press, we learn of the marriage of our friend T. Boston, Esq., to the daughter of Prof. Wilson, now cashier of the Freedmen's Bank, Washington, D. C.

We extend greetings to the happy couple, and express the hope that the way of life may be the way of love; that it may be long; that it may be undisturbed; like to that way of which we read, "No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there."

☞ Rev. Chas. L. Bradwell is in our city. Appointed at the last Georgia Conference by Bishop Brown, to take charge of our church in Columbus, Ga., he is here now on an errand of charity. Our dear brethren in that far-off southern city, are making an effort to possess themselves of a church; $5,000 are needed to put them in possession of an edifice that will reflect credit on the whole connection, with buildings sufficient to organize a connectional school of a high grade.

Bro. Bradwell preached last Sabbath morning in Union Church, and at 7 o'clock in Bethel. The evening service was one that an angel might covet in which to preach Christ. Hundreds were there—galleries and main audience being full. The choir seemed to surpass itself, while Bro. Bradwell gave a sermon that will long be remembered. The regular service over, he made a statement of his mission, when the Rev. Stephen Smith assured him that if his people would raise $2500, or half the required amount, he would advance a like amount. The announcement of this proposal was too much for the vast congregation, and they gave vent to their feelings by clapping their hands.

Bro. Bradwell preaches on Thursday evening. We trust many will be out to hear and to help.

NATIONAL THANKSGIVING.

President Grant has appointed Nov. 18th as a day of National Thanksgiving. It is to be hoped that it will have a national observance. We cannot see how any citizen who pretends to believe in an overruling Providence, can fail to render thanks on this day. How much have we, as a nation, to be thankful for! The history of the last ten years is marvellous, by reason of the signal interposition of His hand. The nation may truly say, "It is of the Lord's mercy that we are not consumed."

As an integral part of the American nation, what hearty and sincere thanks ought the colored people to render to God! Look back ten years, and what frightful visions will be seen! Dare we ask, How was it with us one short decade ago? Not a negro child in the land but can tell infinitely more graphically than our pen could possibly do. Proscription in the north, slavery in the south, while our very manhood was questioned throughout the nation. But all these have passed away, and the whole nation stands redeemed. May all the people upon whom our President has called, hearken and obey.

SUNDAY IN BETHEL.

For the last three Sabbaths, the rain kept the usual congregation which meets in this tabernacle away; but last Sabbath being clear, the people turned out in their strength. The morning service was unusually full, and Rev. Henry Waters preached one of his awakening discourses. Bro. Waters is here in the interest of his little Church, (Pisgah Chapel) in Washington, D. C., lately destroyed by fire. A collection of quite $40.00 was placed in his hands. In the afternoon, the Elder, Rev. J. M. Williams preached by invitation, to the Good Templars. The church was crowded, and the Order looked well. The sermon was full of pithy sayings, and hard hits to drunkards, tipplers, and gentlemanly (!) rum sellers. May it bring forth much fruit.

THE ELECTION.

Ohio, Pennsylvania, and Iowa have held their election since we last "made up" our "Recorder," and in all three the Republicans have triumphed. Iowa gives a majority of over 30,000, Ohio 10,000, and Pennsylvania less than 5,000. The point of moment in these elections is, that the XVth amendment is made secure—with them at least. In Pennsylvania it had passed both branches of the Legislature, but had not been officially recognized by Sec. Fish; till which time it was in danger of being revoked, and, doubtless, would have been had the Democrats gained the ascendency. The Senate of Ohio had already rejected it. By the election just held a sufficient number of these "*No*" voting gentlemen will be left at home to insure its passage. Iowa has never yet voted on this amendment; but her political history for the last ten years, and her present majority, make her vote on an amendment, to which she has already given her assent in the enfranchisement of her colored citizens, beyond peril.

The moral influence of this election is equally pleasing to every lover of humanity. Once more is the chalice knocked from the lips of the thirsty negro haters of the land, North and South, which, we would really think would surrender, and be content to live at peace with their neighbor. But their wrath has the longevity of hell itself. May the things that are equal meet. In the meantime let us have peace.

LOCAL MINISTRY VS. THE SABBATH-SCHOOL.

Why do not our local ministry labor in the Sunday-school? To say that they do not is to recognize a most lamentable fact. Visit many of our churches during service, and you will see all the prominent places around the pulpit monopolized by hosts of the local ministry. You will see there local elders who on bended knees took a vow that they would "feed the flock." Are not the lambs the most tender portion of the flock? You will see there local deacons, who, in their sphere, have vowed to do the same. And gathered around there you will see in many of our churches a half dozen local preachers. It is thus with the church service, where hundreds of eager eyes are ready to gaze on the "clergy" as they come in, and with solemn tread wend their way to Moses' seats. But visit the Sunday-school, and how is it there? Scores of little ones are to be seen—a faithful superintendent is to be seen—a few faithful teachers are to be seen, but rarely, *if ever, a local preacher or exhorter.* We ask again, Why is this? Why are these aspiring teachers not found laboring in the infant church? No duty is more specifically enjoined in all the Discipline than is this; aye it comes with a penalty attached for disobedience. Note 4, Sec. VIII., Chap. II., "RESPECTING the MINISTRY," says, "Every local elder, deacon, or preacher . . . . shall be required *to teach and labor in our Sabbath-schools*; or in neglect thereof the quarterly meeting conference, if they judge it proper, may *deprive him of his ministerial office.*"

Two excuses are offered, which, if they prove anything, prove too much; to wit, a want of time, and a want of ability.

If, indeed, it really be true that this class of our dear brethren have not time to labor in the Sabbath-school, then, indeed, must the Church and the Lord re-elect laborers *who have time.* And yet there is a phase of truth in this first plea. Not a few of our local preachers do the work which the ministers themselves ought to do. The most of our elders in charge refuse to preach but once a day, and fill the other two appointments with local brethren. We cannot understand how the great majority of white pastors preach *twice* every Sunday, and lecture even through the week, and all three discourses *are studied out—prepared with care*, and yet survive; while the vast majority of our preachers refuse: and burden the local ministry with burdens they ought to carry themselves. Brethren, a little more brain work would do us all good. Do let our local ministry be more employed in the Sabbath-school. It will improve their heads, it will improve the little ones' hearts. Yes, you yourselves will be improved. Touch this spring, and the whole Church will take a leap forward on the intellectual line.

The second excuse, that of ability, if it proves aught, as we have said, it proves too much by far. If you cannot teach them in Sabbath-school, how can you preach to them in Church? If you cannot teach children, how can you teach old folks? In the words of our Discipline, let our local ministry, "teach and labor in the Sabbath-school."

PETER CARTWRIGHT.

This old hero has retired. Having labored a half century in the office of Presiding Elder, he now grounds his weapon. What changes since he began! Then Washington was scarcely dead, and Napoleon lived. Then steam was unknown as a propelling force, and men travelled on flat boats, stages and canals; while electricity, as a medium of communication was unknown. Then the M. E. Church had but 75,000 members, now she has considerably over 1,000,000. The A. M. E. Church then was struggling in the swaddling bands of infancy; now we number a quarter of a million. Thus might we continue to note the wonderful changes of our times and country, all of which the old man witnessed. The Illinois Conference did well to tender him a semi-centenary jubilee. From all accounts it was a grand affair. We clip the following brief words from the speech of the octogenarian preacher:—

"I have come up to this Conference (for I have never missed but one in my life, and one General Conference), and I feel that I no longer have the strength to labor as a regular traveling preacher. I feel that I must retire; I thought so last Conference, but you thought proper to bid me go to the district and work out the fiftieth year. And now I retire from the regular work, not because I do not like it; for I say to you one and all, to the young preachers and the old, that with all the losses and crosses, labors and sufferings, peculiar to the life of a Methodist traveling preacher, I would take, if it was left to my choice, the same track over again, with the same religion to bear me up, rather than to be President of the United States. Glory to God! There is a religion that sustains a man, and will bear him on and up and through. I have never tried to feel that pasteboard religion that will not allow a man to say amen or shout glory. I have no friendship at all for that kind of Christianity. A Christian still-born into the family of heaven is an anomaly. I love that religion that a man can feel and know for himself, that can support us under trials, that can bear anything and everything while God gives us His love in our hearts."

The speeches concluded, letters were read from Drs. Curry and Eddy; Bishops Ames, Janes, and Simpson; Senator Yates and Governor Oglesby, of Illinois. But the most interesting part of the exercises is yet to be mentioned. The presentation of the following presents: One set of solid silver spoons and ladle from Decatur. One salver, water-pitcher, and goblets from Bloomington. One soup tureen and cake-basket from Springfield. One fruit-knife from Rev. L. Smith. One gold pen, with handle made from the pulpit of City Road chapel, London, from Rev. James Shaw. One valise, unknown. One Turkish chair from Governor Oglesby. One napkin ring from Mrs. L. Smith. One book (Homiletics) from Dr. Kidder.

It is befitting that men should imitate the ascended Saviour and say to their "fellow-servants" "well done." We have not a few in our church. Men who have grown right by its side. Let them not be forgotten, even while they live. Robinson and Bulaugh of the East, and not a few of the Fathers who organized and built up the West have gone, nor were they permitted to see the approval of their brethren. A few—a very few of their comrades remain. We plead that they may not be allowed to go home, without some token, that their labors are approved. Let their brethren meet them, if no more than at a sociable cup of tea, and talk of the victories won in the past, and of the glory promised in the future. And when such meetings are held be sure and have a phonographer, even though you have to pay five dollars for one; that every crumb of fact of which our future history is to be made, may be gathered up, for be assured there will be more than twelve baskets full.

DR. LIVINGSTONE.

News have at last been received from this intrepid missionary and traveler, and what is best of all, it seems to be reliable news. But is it reliable? We sincerely trust so. The dispatches are as follows:

LONDON, Thursday, Oct. 14th, 1869.

The following dispatch concerning Dr. Livingstone was received here yesterday, under date of Bombay, Oct. 6th: "A letter has just been received here from Dr. Livingstone, the great African traveler. He was at Lake Banglewo at the time of writing (in July, 1868,) and was in excellent health and spirits. He mentioned, incidentally, that he believed he had at last found the true source of the Nile."

BOMBAY, Oct. 11, via LONDON, Oct. 14, 1869.

Mr. Kirk, in a dispatch to the government here, says: "A caravan has arrived at Zanzibar. It brings the welcome news that Dr. Livingstone had arrived at Niyi alive and well. He was on his way to the coast, the road to which was open and safe. Another caravan is expected here, which will bring later information of the Doctor's progress."

Our extreme desire for the safety of this gallant man, makes us tremble lest they prove untrue. Of him we say,

"Hope deferred maketh the heart sick."

We have so often read, "*Livingstone safe,*" only to be disappointed, that now we almost fear to hope. In wild mythology, Hercules is represented as bearing the world on his shoulders, in soberest truth may Livingstone be represented as bearing Africa. Rome—its consuls, and its legions, its philosophers, orators, and poets, paved the way for the advent of the Messiah; precisely this work has been done for Africa, by this single-handed Herald—this almost equal to John the Baptist. The subject of a zeal, inspired and sustained by the God of Missions, he has well nigh prepared this continent for the reception of the truth; and nations of the seed of Abram, yet to be born there, will call him blessed.

The Tribune thus comments on these dispatches.

"It is great good news to hear at last from so genuine a hero as Dr. David Livingstone, the African explorer. A true disciple of muscular Christianity, not as it boasts and preaches, but as it dares and does, Livingstone has inscribed his name upon a continent. We may take his word for it that he has discovered the true sources of the Nile, and we shall await with interest the revelations which we expect him to make upon his arrival on the African coast. The telegrams report him at Niyi, but we suppose Kiyi, in south-east Africa is meant."

The marriage of a son of Frederick Douglass, to a daughter of Bishop Loguen, is thus noticed by a correspondent of the *Syracuse Journal.*

LIFE'S FLOWERS.

To the Editor of the Syracuse Journal:—

It is joyous to see, in the pleasant, golden sunshine of mellow autumn, that has ripened the summer's fruition of bud and flower, into fullest maturity, the youth of manhood and maidenhood, flushed with the healthy glow and ruddy bloom of their ripening natures, assume the regal life of society that prepares them for future happiness, high responsibilities and sacred duties in their allotted circle, and bring joy to friends, happiness to themselves, and pleasure to all around them. In this way did the accomplished daughter of Rev. J. W. Loguen, (Bishop of the Zion African M. E. church residing in this city), Miss Helen Amelia, in becoming the spouse of Louis H. Douglass, son of Frederick Douglass, on the 7th inst., open afresh the blossoms of life. The nuptials of this young couple, were celebrated at the bride's father, Bishop Loguen, in the Eighth Ward of this city, on Thursday last, on which occasion, Bishop S. T. Jones officiated, to render the ceremony the more strikingly solemn and beautifully effective. A large company was present to witness this interesting rite, and at the conclusion of the ceremony, tendered their congratulations to the newly wedded couple. Everything connected with the interesting ceremony, was in keeping with the occasion, and many valuable, elegant and costly bridal presents were showered upon the bride, by warm friends and admirers from various parts of the State.

M.

IMPORTANT NOTICE!

The stockholders in the Union Printing Press Association, are requested to meet in Bethel church, on the evening of Wednesday, October 27. Let each one be at his post. Persons wishing to become stockholders are respectfully requested to be present. Business of importance will be laid before them. REMEMBER WEDNESDAY, October 27.

"A FRIEND IN NEED IS A FRIEND IN DEED."

MR. EDITOR:—We were made to realize the truthfulness of the above last week. Having a note of five hundred dollars to meet, within a very short time, we began to look around for our friends. We notified our beloved Bishop, J. P. Campbell, of our necessities, and in due time, there came a letter that made our hearts glad by the cheery words of encouragement, and

best of all, notice that we would find at the express office one hundred dollars, the amount of his subscription to Wilberforce.

In the fulness of our hearts we can only say, God bless our dear Bishop, and send us a few more like him.

Hoping that others may go and do likewise,
I am, Respectfully yours,
J. A. CLARK,
Secretary of the Board.
Wilberforce University, Oct. 11th, 1869.

TO THE PUBLIC.

On the 19th of April, I left my Mission field in the Valley of Virginia, for the purpose of raising $700, towards building a home for school and church purposes. At the expiration of six months, I beg to make the following report:

Emanuel Church, Portsmouth, Va, Rev. W. D. Schureman, $12 16; Zion Baptist Church, Portsmouth, Va., Rev. E. G. Carpsen, $13 36; "Dorcas Tent," Portsmouth, Va., $3; Mt. Pisgah, Salem, N. J., Rev. L. S. Lewis, $6 62; Surprise Party in Philadelphia, Pa., $17 80; Springtown, N. J., Rev. Leonard Patterson, $5; Bridgeton, N. J., Rev. L. C. Chambers, $3.15; Norristown, Pa., W. R. Norris, $8 30; West Troy New Light Baptist, $6 47; Camden Circuit, Del., Rev. R. Berey, $13.50; Germantown, Pa., Rev. J. Young, $15 31; Wilmington, Del., Rev. R. Weymen, $6.27; Camden, N. J., Rev. Wm. M. Watson, $6 50; Bethel, Philadelphia, Rev. J. M. Williams, $21.31; Mt. Pisgah, West Philadelphia, $4 39; Allentown, Bordentown, Crosswicks, Rev. W. W. Guiness, $16.74.

Total sum raised in churches,	$135 98
Sum raised from individuals,	564 02
Sum total over all expenses,	$700 00

To all the charitable I return many thanks, and invoke God's blessing upon them. There still remains $150, which I hope to raise in another field. To all I say farewell.
EMILY RODNEY, Missionary.

NATIONAL THANKSGIVING.

By the President of the United States of America:

A PROCLAMATION.

The year which is drawing to a close has been free from pestilence; health has prevailed throughout the land; abundant crops reward the labors of the husbandman; commerce and manufactures have successfully prosecuted their peaceful paths; the mines and forests have yielded liberally; the nation has increased in wealth and in strength; peace has prevailed and its blessings have advanced every interest of the people in every part of the Union; harmony and fraternal intercourse restored are obliterating the marks of past conflict and estrangement; burdens have been lightened; means have been increased; civil and religious liberty are secured to every inhabitant of the land, whose soil is trod by none but freemen. It becomes a people thus favored to make acknowledgments to the Supreme Author from whom such blessings flow, of their gratitude and their dependence; to render prayer and thanksgiving for the same, and devoutly to implore a continuance of God's mercies.

Therefore, I, Ulysses S. Grant, President of the United States, do recommend that Thursday, the 18th day of November next, be observed as a day of thanksgiving and of praise and of prayer to Almighty God, the Creator and Ruler of the universe. And I do further recommend to all the people of the United States to assemble on that day in their accustomed places of public worship, and to unite in the homage and praise due to the bountiful Father of all mercies, and in fervent prayer for the continuance of the manifold blessings He has vouchsafed to us as a people.

In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed, this 5th day of October, A. D., 1869, and of the Independence of the United States, the ninety-fourth.

By the President, U. S. GRANT.
Hamilton Fish, Secretary of State.

—We clip the following from the *Christian Advocate* of New York.

"COLORED DOCTORS."—The "American Medical University of Philadelphia," organized with an able Faculty under a charter from the Pennsylvania Legislature, opened for students in October last. Among the features of the institution is the admission of students without respect of color. During the year, in addition to the whites, twenty-six colored students and two Indians were received. At present white men compose the Faculty. Thus far the institution has proved a real success. Recently Rev. Thomas M. Kinnaird, M. D., of the African Methodist Episcopal Church, was appointed special agent of the University. His mission is to secure colored men for students, and money to aid them through their college course. He will visit congregations and the generous here and elsewhere, for the purpose of prosecuting his work. As he comes properly authorized, and with a really good cause, we hope the people will hear and help him. Thus far he reports success in his work. We are glad of it.

MR. EDITOR: Allow me to inform the brethren, that the A. M. E. Church has lost another one of its heralds; Rev. John S. Leekins, of Port Republic circuit. Bro. Leekins died quite suddenly; taken on the 9th, he expired on the 10th of present month, in hope of a blessed immortality.
JAS. HOLLON, *Elder.*

5000
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OUR NEW DISCIPLINE GIVEN AWAY.

To every person who will send us the names of two Cash Subscribers for the year 1870 with the money, $4, for the same, we will give a copy of the new edition of the A. M. E. Discipline.

II. PREMIUM.
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To every person sending us the names of three Cash Subscribers for the year 1870 with the money, $6, for the same we will give a copy of the new and beautiful edition of the A. M. E. Hymn Book, just published in elegant cloth binding. For five Cash Subscribers with the money, $10, we will give a copy of our fine Hymn Book with beautiful gilt edges; and for six Cash Subscribers, with $12 for the same, we will give a copy of our superfine Hymn Book in elegant embossed morocco binding, with gilt edges and clasps imitating gold.

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A good size volume containing over 450 pages, printed on fine white paper, with large clear type, in beautiful, well-finished and substantial cloth binding. A copy of the work should be in every Christian family; and here is a rare opportunity to obtain it, which was never before offered, and perhaps never will be again on terms so liberal, for the book is gaining higher repute.

The Publisher of the CHRISTIAN RECORDER having effected an arrangement with Rev. B. T. Tanner, the Author and publisher of this most valuable work, is now enabled to offer it as a premium to Canvassers for Subscribers to the CHRISTIAN RECORDER, and we confidently expect the liberal offer to meet with hundreds of responses, as every Minister, Sunday School Superintendent, Sunday School Teacher and Bible Class Scholar of the A. M. E. Church should have it.

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A work for Biblical Students of all denominations, and no African Methodist Episcopal Clergyman should be without it. The entire work is substantially and neatly bound in four large volumes of beautiful leather binding. Each volume is worth $2 50, and the entire work is full worth $10. We have only two copies of the work, which we offer on the following liberal terms. Any person applying for the work, by being the first that will send us the names of 25 Cash Subscribers for the year 1870 with the money, $50, for the same, we will give Fletcher's Works Complete in four volumes. Apply soon, for we have only two copies, each containing four volumes, to give as premiums to the two most energetic workers in this canvass for the CHRISTIAN RECORDER.

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To our musical friends: Having made arrangement with the Publisher of Peters' Musical Monthly, believing that the introduction of so valuable a periodical will be of great benefit to you, we offer the following liberal terms: To every person sending us $2 50 we will send the CHRISTIAN RECORDER one year and Peters' Musical Monthly six months; and for two Cash Subscribers, with $4.50 for the same, we will furnish each with the paper one year and Peters' Musical Monthly six months. Now with a little energy any one may supply himself with the choicest sheets of music, and our valuable sheet, a great deal cheaper than he can in any other way.

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VII. PREMIUM.
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Those canvassers who prefer a Cash Commission can avail themselves of it by complying with the following terms, which are exceedingly liberal.

To every person at present receiving the CHRISTIAN RECORDER who will send us the names of five new Cash Subscribers for the year 1870 with the money, $10, for the same, we will send his own paper free for one year, and will give him $1 in cash for every additional five new Cash Subscribers he will send us.

The way is now open for every one that will, to receive a valuable premium or reward and at the same time extend the circulation of the CHRISTIAN RECORDER. Commence at once, as all new subscribers for 1870 will receive the paper free the remaining weeks of 1869. The best plan is to send in the names and money as fast as obtained, at least every week, in order that the same may be entered on our books and the paper forwarded immediately. Those who canvass on cash commission will please state in your letters "On Cash Account;" and those who canvass for other Premiums will please state which Premiums are desired.

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Aug. 11th., 3m.

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The physical structure of the strongest human being is vulnerable everywhere. Our bodies are endowed by nature with a certain negative power, which protects them, to some extent, from the unwholesome influences; but this protection is imperfect, and cannot be safely relied on in unhealthy regions, or under circumstances of more than ordinary danger. Therefore, it is wisdom; it is prudence; it is common sense to provide against such contingencies, by taking an ANTIDOTE IN ADVANCE; in other words, by fortifying the system with HOSTETTER'S STOMACH BITTERS—the most complete protective against all epidemic and endemic maladies that has ever been administered in any country. As a remedy for Dyspepsia, there is no medicine that will compare with it. Whoever suffers the pangs of indigestion, anywhere on the face of the earth where HOSTETTER'S STOMACH BITTERS can be procured does so voluntarily; for as surely as truth exists this invaluable TONIC and ALTERATIVE would restore his disordered stomach to a healthy condition. To the nervous it is also especially recommended, and in cases of confirmed constipation it also affords speedy and permanent cure.
In all cases of fever and ague the BITTERS is more potent than any amount of quinine, while the most dangerous cases of bilious fever yield to its wonderful properties. Those who have tried the medicine will never use another, for any of the ailments which the HOSTETTER'S BITTERS professes to subdue. To those who have not made the experiment we cordially recommend an application to the BITTERS whenever they are stricken by disease of the digestive organs.
oct8-1m

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Proprietors, S. R. Van Duzer & Co., Wholesale Druggists, 35 Barclay St. and 40 Park Place, New York.

Miscellaneous.

A. M. E. CHURCH NEWS.

Memphis, Tenn., Oct. 7.—Mr. Editor—On the 23d of September, 1869, I took charge of my appointed station, (Avery Chapel, Memphis, Tenn.,) and found a powerful revival of religion here among the people. I went to work in the church on the same evening of my arrival, and have held meetings every night regularly up to the present. Our Christian efforts have been richly rewarded with ten new born souls in Christ—thirty six have united with the Church and forty five penitents linger around the altar awaiting glad tidings of great joy. May the Church of Christ pray that God may do a powerful work in Zion to the building up of His kingdom. Our worthy Bishop, J. A. Shorter, arrived here yesterday, and will preach for us to night. May the Lord add His blessing and save this people in the end.

Fraternally, J. W. Early.

Mr. Editor:—Having been appointed to the Clearspring Circuit, by our much esteemed Bishop, A. W. Wayman, I found our church here in a bad condition, the seeming cause of which I shall not speak. But, suffice it to say, a kinder and more willing people toward the ministry, I have yet to find, and I firmly believe greater philanthropists of African Methodism cannot be found anywhere than some on this Circuit. The M. E. Church opposition here, led on by their colored divines, is very bitter against us. Yet, by the grace of God, we are able to hold our own, and can say with the great apostle Paul, If God be for us, it is more than all that are against us. But, Sir, not only in our church relation are we improving; but temporally also. For of a truth we have some very promising young men and women in Clearspring, who bid fair to be an honor to society and the country. Our church at Hancock I cannot speak favorably of, owing, I must say, to bad management, which too often happens. Brethren tearing down churches and turning the people out of doors, before they are ready to build, is bad management. When I came on the circuit the church here was in the hands of the ——. But through the providence of God, we met with a friend in the time of need, who made haste, and tarried not, to help us out of the mire. Mr Joseph Murry, a very wealthy white citizen of Hancock, ran to our relief, assumed our responsibilities, and gave us two years longer to raise the money. May the Lord bless him in his day and generation, and may he live long to do good. We are now at work, and hope soon to have the church plastered.

Our much esteemed Bishop paid us a flying visit last week. Truly I might compare him to a burning meteor, for of a truth he brought the torch, and scattered the light, and the words that fell from his lips upon the ears of an attentive audience, from the first Psalm, will long be remembered. In the language of Job, they seem to have been written with an iron pen on the table of their hearts. Along the streets, and around the fireside, the question is asked, Was not that a powerful sermon? Our second Quarterly Meeting has just closed. Rev. Elder J. F. Lane, Elder in charge, in company with his amiable wife, was present. Though the weather was very unpleasant, still we had a joyful time. I am not able, neither would space in your paper allow me, to do justice to his very interesting sermons. Suffice it to say, with theory, logic, and power, he fastened conviction upon the hearts of his hearers. Our love feast last night will long be remembered. The Spirit of the Lord moved upon the great deep.

Yours respectfully,
W. R. Arnold.

Mr. Editor:—We are in distress. Our beautiful chu[illegible] in ashes. It was set on fire Monday night, the 4th [illegible] October. We had just finished the building and occupied it but one month. The corner stone of this church was laid May 27, 1869; building completed Sept. 1st, 1869. Cost $10,500. Destroyed by fire Oct. 4, 1869.

Moses Dickson.
Carondelet, Mo., Oct. 12, 1869.

* * *

For the Christian Recorder.

LETTER FROM BOONVILLE, MO.

Mr. Editor:—Thinking that facts relative to the progress of education among the colored people of Missouri, would be interesting to you and the readers of the "Christian Recorder," I beg leave to submit to you the following article for publication.

The school law of Missouri for some time has provided for the establishment and maintenance of schools for colored children, as well as white. If the School Board of any District refuse to establish such school, the State Superintendent, upon valid evidence of the refusal, has a legal right to organize said school.

The majority of the colored people, not understanding the school law, nor knowing what it guaranteed to them, was remaining almost entirely destitute of free schools throughout the State.

J. Milton Turner, one of our distinguished orators, (colored) lectured in almost every city and village of Missouri last year and saw the great necessity of some one being appointed in Missouri to organize schools for colored people. On account of the deep interest which Mr. Turner takes in the elevation of his people, he was selected for the man, and appointed by Col. Seely, of the Freedmen's Bureau, with the concurrence of the State Superintendent, to the important position of Assistant Superintendent of colored schools. He commenced the arduous task on the 10th of last August, and since has organized, and made arrangements with school boards to that effect, about 20 schools, which, doubtless, gives more than a thousand colored children, that were without schools, the opportunity of receiving an education. He has, also, organized several Sunday Schools, and states that the colored people are making rapid progress in the accumulation of property. In conclusion, I ask, Why should any colored person be a lackey-boy, when *here*, comfortable homes can be purchased almost without money and without price? Why should so many talented young men and women remain in the East upon the stool of do-nothing, scorching their clothes by their home fires, when such broad fields for improvement are open in the West? Yours, &c.,

W. H. Payne, of Lin. Inst.
Boonville, Mo., Oct. 12, 1869.

* * *

For the Christian Recorder.

FROM KANSAS.

Mr. Editor:—I am stationed in the thrifty little city of Atchison; its inhabitants are about ten thousand white and five hundred colored people, and they are still increasing. We have ten church edifices and three school-houses, one of which the colored children occupy. Business is good, all classes find something to do. Our people are very industrious, the most of them own property, and those who have it not, are making efforts to obtain it. The watchword here, is, Go forward, spiritually and temporally. I left Atchison on the 25th ult., for a point forty miles away, which bears the name of White Cloud, after an Indian chief. We have a little society there, and have put up a church, which will cost one thousand dollars. I was accompanied by my wife and six other ladies; also a gentleman drove the team; it was about twelve o'clock when we left Atchison, going Northwest. Rain having fallen the day and night before, the roads were bad. The wind from the North was quite cool, but on we went. At two o'clock we were only five miles from Atchison, the fact is, we did not know the way. The sun made his appearance about one o'clock, and all looked bright and cheerful; the birds caroled sweet music to us as we passed; and the lowing herds were seen grazing upon the hillsides. We observed many fields of corn, and many fields that had yielded, hundreds of bushels of wheat this year; and as I looked thereon, I could not help exclaiming, "How good is the Lord!" We all were feeling very pleasant, and sung as we rode along; thus we enjoyed the moments that were passing.

At last night cast his sable pall around us, and we were enveloped in darkness, and out on the prairie, knowing not which way to go, and a heavy dew falling upon us! Sad, indeed, was our condition. It was so dark that we had to jump out of the wagon several times to look for the road; it was quite cold, and we suffered considerable. At 10 o'clock the queen of the night made her appearance, attended by a retinue of bright stars, who shed forth their bright light, relieving the darkness that had prevailed, and enabling us to see our way.

At 2 o'clock, A. M., we came in sight of a little town called Highland, at the sight of which our hearts were made glad, for there we had friends. After making some inquiry we found them, and soon we were sitting by a comfortable fire. Our good host provided a place for us to lie down, and soon we were in profound slumber. Anxious to reach our destination we rose early. Receiving some instructions in regard to the road, we pronounced our blessing upon our friends and started on our way. After ascending and descending many hills, and crossing two or three creeks, we arrived safe at White Cloud, about half past eleven, A. M. I found the friends anxiously waiting for us; we went to the church, where they were holding class meeting, and soon our voices were mingled with theirs, telling of our prospects of heaven. The presence of the Master was manifest among us. After class meeting the friends took us in charge, and we were made comfortable. I preached at three and at night with favorable results.

On Monday morning, after bidding farewell to a number of the friends who came to see us off, we started on our way home. The morning was bright, the air balmy, all nature seemed to smile; the little songsters were warbling their songs of praise. One of our party began to sing, and all joined in the chorus of a sweet hymn, that was wafted on the air far away, until lost among the distant hills. Eight o'clock, P. M., found us home safely and in our comfortable little domiciles, after having traveled over one hundred miles.

W. L. Hagbad.

* * *

MAGAZINES, &c.

Methodist Quarterly Review. Oct. 1869. D. D. Whedon, D. D., Editor. The contents of this No. of the Quarterly, are six leading articles, with a magnificent display of Editorial ability and industry. The article, "*Memorabilia* of John Goodwin," is as dry as stale bread. But as it is of the best Family flour, we doubt not that it is healthy, for the M. D.'s recommend such. It is a relief to know that the days of theological quibbles are past, when neither Calvinism, nor Arminianism is detrimental to any. "*Wuttke on Pre-Platonic Ethics*," is an article translated from the German by Prof. Lacroix, of Ohio University. It is a paper which partakes largely of that abstract thinking, and metaphysical research, so peculiar to the German mind. "*Saul's interview with the Witch of Endor*," is from the pen of Rev. Milton S Terry. See first page. Prof. Bird contributes his second paper on "White's Massacre of St. Bartholomew." The Prof. cannot be brought to see Admiral Coligny's complicity with the assassin, who struck down Henry of Guise. He says, "Now both these writers (Mr. White and Miss Freer) do great injustice to a man whom, while we cannot claim for him a perfection beyond that which is human, was far removed above the age and court in which he lived. . . . . . To doubt his unequivocal assertions, vouched for by an unimpeachable reputation for truthfulness, is to set a premium on insincerity and duplicity." The Professor sums up seven conclusions, established, he says, from the clear exposition of the Admiral. The fifth and the seventh are fatal to his plea for the innocence of Coligny—entire innocence. The fifth is, 'That from this time forth, (when he learned that Guise and St. Andre were plotting against him) while taking no part in retaliatory plots, he deemed himself no longer bound to interfere by his remonstrances, in order to shield an treacherous an enemy." The seventh, "That although (Poltrot the assassin) spoke of such a thing to the admiral, the latter paid no assent to it" &c. We heartily agree with Mr White when he says, "This leaves no doubt that Coligny assented, if he did not consent to the crime." "Religion and the Reign of Terror," from the pen of Rev. J. A. McAuley is a magnificent paper. Were we not fearful of going off into ecstacies, or producing "spread eagles," we should say, that in this article are blended the learning of Motley, the philosophy of Emerson, and the beauty of Macaulay. After quite a lengthy *resume*, three deductions are given; the first is, "That religion is the only stable basis of government, is attested by the fact, that the empires which have flourished and endured have been built on this foundation;" secondly, "After the foundation, there is nothing, perhaps, of more concern to liberty than a right adjustment of the spiritual and secular, in the structure of the State," our writer concludes, thirdly, in showing the intolerance of unbelief as exhibited in the French Revolution.

The Manual of the German Language. By W. Grauert, A. M. Published by E. Steiger, New York, is a new work of great merit, and from the simplicity of arrangement and adaptation to the wants of the general public, is destined to supersede some of the works now in use. As a text book for use in schools it has probably no superior.

Ahn's German Handwriting, with Notes, by W. Grauert, is admirably adapted to the purpose for which it is intended; that of familiarizing students of the German with the chirography peculiar to the language.

American Grocer. A semi-monthly journal. John Darby & Co., 161 William St., N. Y. $2 per annum. A journal devoted "to every branch of trade, and to every subject of interest to it." Invaluable to all tradesmen.

Monthly Report of the Department of Agriculture, for August and September. 1869.

The Monthly Journal of the American Unitarian Association. October. 26 Chauncy St., Boston.

Methodist Quarterly Review. October. Carlton & Lanahan, 805 Broadway, N. Y.

* * *

BISHOP WAYMAN'S APPOINTMENTS FOR OCTOBER AND NOVEMBER.

Sunday, Oct. 24, Wilmington, N. C.
Monday night, Oct. 25, Newbern, N. C.
Thursday, Oct. 28, At home.
Sunday, Oct. 31, Dedication, Union Bethel, Baltimore, Md.
Monday night, Nov. 1, Crowdensville, Md.,
Wednesday night, Nov. 3, Providence Chapel, Md.
Sunday, Nov. 7, Eastville, Va.
Wednesday night, Nov. 10, Lutherville, Md.
Thursday, Nov. 11, at home.
Sunday, Nov. 14, Richmond, Va.
Tuesday night, Nov. 16, Farmville, Va.
Thursday, Nov. 18, at home.
Sunday, Nov. 21, Annapolis, Md.

* * *

GENERAL BOOK STEWARD'S APPOINTMENTS.

23d, Opelika, Ala. Saturday, Oct. 23d to Wednesday 27th, Columbus, Ga. Wednesday, Oct. 27th, to Friday 29th, Thomaston, Ga. Friday, Oct. 29th to Monday, Nov. 1st, Macon, Ga. Monday, Nov. 1st to Tuesday 2nd, Americus, Ga. Tuesday, Nov. 2nd to Wednesday 3d, Cuthbert, Ga. Wednesday, Nov. 3d to Thursday 4th, Eufaula, Ala. Thursday, Nov. 4th to Friday 5th, Tallahassee, Fla. Friday, Nov. 5th to Saturday 6th, Monticello, Fla. Saturday, Nov. 6th to Monday 8th, Jacksonville, Fla. Monday, Nov. 8th to Tuesday 16th, Savannah, Ga. Tuesday, Nov. 16th to Friday 19th, Augusta, Ga. Friday, Nov. 19th to Tuesday 23d, Charleston, S. C. Tuesday, Nov. 23d to Thursday 25th, Columbia, S. C. Thursday, Nov. 25th to Monday 29th, Wilmington, N. C. Monday, Nov. 29th to Wednesday, Dec. 1st, Raleigh, N. C.

A. L. Stanford.

* * *

ACKNOWLEDGMENTS.

Jno. P. Freeman, $2.25; Rev. W. D. W. Schureman, $10.00; Bethel Church, Philadelphia, per Rev. J. M. Williams, $25.00; J. W. Payne, $.75; Jno. J. N. Wilkinson, $1.25; Rev. A. T. Carr, $28.08; Rev. J. W. Early, $22.00; Nelson Huff, $2.00; Susan Madlem, $2.00.

Married.

Married.—WENYER—UNDERHILLY.—In Reading, Pa., Oct. 7th, 1869, by Rev. H. J. Rhodes, Mr. Edward Weayer, of Virginia, to Miss Emma A. Underhilly.

Died.

At Annapolis, Md., on Thursday, Oct. 14th, Moses L. Bishop, in the 36th year of his age.

* * *

TO OUR MUSICAL FRIENDS.

Believing that the musical interests of our people will be benefited by the introduction of Peters' Musical Monthly, we have made arrangements with the Publisher to offer as follows—our paper one year and Peters' Musical Monthly for six months, (one volume,) for $2.75; or any one sending us the names of two subscribers with $1.50 will be presented with a half-yearly subscription to Peters' Musical Monthly—and when we tell our friends that this is equivalent to giving them at least 60 pieces of music, they will see that we wish them all to "sing, play, and be happy."

Now let us hear from our musical friends. By a little energy any one may supply himself with the choicest sheets of music cheap. tf.

* * *

CONFERENCE CALENDAR FOR 1869.

Texas Conference, San Antonio, Jan. 20, Bishop Shorter.
Mississippi Conference, Natchez, Dec. 1, Bishop Shorter.
Louisiana Conference, Baton Rouge, Dec. 15, Bishop Shorter. tf.

* * *

Notice.—Joseph H. Cole, restaurant, No. 418 South Sixth street, above Lombard, opposite Bethel Church, where he keeps always on hand the very best oysters and other refreshments. Hoping that his old friends and the public generally will give him a call.
August 5—6m.

* * *

KENTUCKY CONFERENCE HIGH SCHOOL, LOUISVILLE, KY.

This Institution was established in accordance with a resolution passed at the Second Session of the Kentucky Conference of the A. M. E. Church, held at Lexington, Aug. 21—29, and is intended to be a preparatory school to Wilberforce University. There will also be formed a Theological Class, which will afford rare advantages to young men having in view the Gospel Ministry. Competent assistance has been procured and no pains will be spared to make the school one of the best in the State. For further information or circulars address

R. G. Mortimer, Louisville, Ky.
sept. 18—3mo.

* * *

☞ Information wanted of Rose Jackson, a daughter of John and Mary Ranson. She moved from Harper's Ferry to Chambersburg in 1865, in the family of Edward Whiten and left it for Philadelphia about four years ago. Any information of her will be thankfully received. Address

Mary Ranson,
Oct2 1m Frederick City, Md.

☞ Information is wanted of Mrs. Hestar Thomas, formerly of Philadelphia. When last heard from she was in Washington City, D. C. Any information gladly received. Address

Elizabeth Gowines.
Oct2 1m Chatham, D. C.

☞ Information wanted.—Mrs. Marina Campbell, wife of Virgil Campbell, of Stockton, wishes to obtain information of the following relatives, viz.: her brother, Nelson Bishop and her sister Dolly Brown, who in 1852, lived in the upper part of Sevier county, Arkansas. Also of William, George and Rosa Jackson of the same place. Any information of the above named persons will be thankfully received. Address Mrs. Campbell, care of P. A. Bell, Editor *Elevator*, San Francisco. oct9 2m

☞ Information wanted of my daughter, Marie Francis Wicher; she was owned by the widow Polly Wicher, who lived near the Red Sulphur Springs, between Centreville and Peterstown, Monroe county, Va. Any one knowing of the whereabouts of said person, or that of Amy Wicher, will confer a great favor by writing me in care of Rev. W. H. Hunter, Pittsburg, Pa.

Edie Wicher,
aug28—2m Pittsburg, Pa.

* * *

BISHOP J. P. CAMPBELL'S APPOINTMENTS.

October 24th, Philadelphia, Bethel church, 6th St., at 10 o'clock, A. M. At Camden, Macedonia church at 3 o'clock, P. M.

* * *

☞ Tanner's Apology for one dollar. Every preacher in the connection ought to have it. Especially he ought to have it who is ignorant of African Methodism. Send on one dollar 25 cents in addition for postage. Address *Box* 2975. tf.

* * *

NOTICE.

Mission Rooms A. M. E. Church,
No. 12 Saratoga St., Baltimore, Md.

All letters and matters pertaining to the Missionary Society of the African M. E. Church, and all monies belonging to or intended for said Society, must be directed to No. 12 Saratoga street, Baltimore.

Jas. A. Handy, Cor. Sec.
July 25.—tf.

Advertisement.

DOUGLASS' STUDIO.

PORTRAITS, BANNERS, SIGNS,
(PICTORIAL AND LETTERED,)
PAINTED BY
R. DOUGLASS,
267 *South Seventh St.*
oct 23-1m. PHILADELPHIA.

MEAD & MILLS.

New Dry Goods and Trimming Store.

HOSIERY, DRESS, AND REGALIA TRIMMINGS OF EVERY VARIETY.

The undersigned, having purchased the
DRY GOODS AND TRIMMING STORE
OF
Mrs. S. Shorter Hawkins,
No. 615 Lombard Street,
will continue to keep constantly on hand a full, fashionable, and splendid assortment of Dry Goods and Trimmings calculated to suit all seasons—at the LOWEST MARKET PRICES.

Ladies' Ready-Made Clothing and Gentlemen's Furnishing Goods always on hand.

☞ We trust the former patrons and our friends generally will favor us with their patronage.

HANNAH W. MEAD,
AMELIA E. MILLS.
Oct. 23—tf.

DRY GOODS STORE.

"Mrs. Hawkins has also resumed her business at Cape May; where she will be pleased to wait upon all old customers, and as many new ones who wish to get Dry Goods of every kind cheap. Store on Washington St., also on Lafayette St."
☞ A liberal share of patronage is solicited. ☜ july17 tf

WILLIAM STILL,
COAL DEALER,
1216, 1218 & 1220 Washington ave.

THE very best Lehigh and Schuylkill coal at the lowest market prices constantly kept on hand. Oct1a

MRS. STEEL,
1313 Chestnut Street, Philadelphia.
CORSETS AND HOOP SKIRTS.
Mrs Steel is now manufacturing the EUREKA CORSET, superior to all others. Her
PATENT SHOULDER BRACES,
so highly recommended by Physicians, always on hand, and made to order.
Please send for descriptive circular. oct 16-ly.

TANNER'S APOLOGY
FOR
African Methodism.

A Succinct History of the Rise and Progress of the A. M. CHURCH, with a Defense of the same.

"We think it must prove a work of great interest to the denomination."—*Christian Advocate and Journal.*
"It affords a valuable illustration of the African character, and is written in a style that is not only earnest, but often eloquent."—*N. Y. Tribune.*
"We ask for him and his work a reception worthy of it and of him."—*Zion's Standard and Review.*
"We commend this work to the friends of equal rights throughout the country."—*Frederick Republican.*
"The book is written in a temperate, but dignified style."—*Baltimore Daily Journal.*
"It is in this book that all may learn just what colored men have done, and are doing to educate themselves and improve their condition."—*Christian Recorder.*
"We pronounce it a good thing."—*People's Journal.*
"A book replete with thought and matter."—*Missionary Reporter.*

Price, $1.00. 12mo. 484 Pages.
Twenty five cents for Postage.

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800 BLEECKER STREET,
NEW YORK.

THE Subscriber respectfully announces, that she is now prepared for the reception of Invalids at the above place. Those desirous of her treatment can here find all the CONVENIENCES AND COMFORTS OF A HOME, beside the advantages accruing from the immediate supervision of the Doctress, as regards Exercise, Diet, &c., as well as her watchful care of the patient during convalescence.
The occupant of this House also avoids the excitement incident to the Hotel, which so often becomes detrimental to the proper restoration of the sick.
sep18 3mos ELIZABETH OUFFELS.

FURNITURE.

BUY your Furniture, Stoves, &c., at R. M. Adger, 718 Lombard St., where he has constantly on hand a variety to suit housekeepers, cheaper than elsewhere. Also, the highest cash price paid for old furniture. sep18—6m

CHEAP PAINTING.—
1/3 COST LEAD.
100 lbs. of the Pecora Company's Colored Paint (costing $12.50) will paint as much as 300 lbs. of Lead, and wear longer. For particulars, address S. Bowen, Sec'y., No. 156 N. Fourth St., Philada.

THE SABBATH SCHOOL ATTENDANT,

A Fine Sabbath School Journal replete with original matter, devoted exclusively to the interest of the Sabbath School, having a special adaptation to the wants of its various departments. No School, nor family, can afford to be without it, as the introduction of this Paper makes a new era in Sabbath School Literature.
Do not fail to send for a copy. Address
HUNTER & THOMAS,
Pittsburgh, Pa.

Jacob H. Simms'

INTELLIGENCE Office, No. 132 West 30th Street, bet. 6th and 7th Avenues, New York City. First-class help wanted, male and female, to fill situations in the city and country. You can come from any part of the universe, for I have not sufficient female help here to supply the demand. Wages very good. Office hours from 7 A. M. to 7 P. M. July24—tf

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THE CHRISTIAN RECORDER
"ETHIOPIA SHALL SOON STRETCH OUT HER HANDS UNTO GOD." PSALM 68:31.

B. T. TANNER, Editor. | Organ of the African Methodist Episcopal Church. | A. L. STANFORD, General Book Steward.

New Series, No. 21. PHILADELPHIA, OCTOBER 30, 1869. Vol. IX, No. 438.

Poetry.

For the Christian Recorder.

CHILD-WAVES.

Move out of the way, ye great big boys!
Make room, for we're coming along!
We have laid aside our boyish toys;
Nor hear we the lullaby song.

Move out of the way, ye great big girls!
Make room, for we're coming along!
We have laid aside the tidy-dressed dolls;
And the frocks that we wear are long.

"Move out of the way,—entirely out,"
The advancing littles one cried;
And onward they came with a roaring shout,
And violently pushed them aside.

We know you're all much bigger than we—
But this is no time to reason,
So move! for your sires, all plainly see,
To be quite out of the season.

And thus the tides of humanity roll,
Like waves on a rapid river;
Nor soon will they e'er attain their goal,
But onward will roll forever.

* * *

For the Christian Recorder.

JOVINIAN—HYACINTHE.

B. T. T.

Jovinian was the most noted Reformer of the 4th century, as Hyacinthe promises to be of the 19th.

Rome is strangely herself. Whether it pertains to things spiritual or temporal, she is one and the same; ever arrogating to herself, sovereignty and dominion. As a church, she adds dogmas to the Christian faith, with the same freedom, that she anciently added territory to her dominion. Her Pontiffs have not only inherited the throne of the Cæsars, but likewise their ambition—we came near writing, rapacity. Her Cardinals and Archbishops are Roman Governors in the truest sense. Tribute to Cæsar must yet be paid, as well as obedience to the *lex majestatis*. As temporal Rome met strong opponents to her territorial aggrandizement, even so has it been with spiritual Rome in her dogmatical additions. For every Arminius, a Jovinian or a Hyacinthe has been found. One task has been as difficult as the other. Both occasioned the shedding of much blood.

The precise time when many of these dogmas first began to be preached and to be entertained, can no more be fixed upon; than can the time when her Consuls and her Senators first looked with covetous eyes upon their neighbors' land. Equally unknown in the case of each, is the time when conquest was resolved upon. War councils are never held in the light. What is known, is the time when these conquests were officially promulgated. We speak now of dogmas.

The second council of Nice, convoked, A. D., 786, promulgated *image worship;* that of Trent *Transubstantiation.* But when these dogmas were first preached, who can tell? It is not to be denied, that this fact is to the advantage of the Romish Church. To suppose that they were not preached anterior to these several periods, is against well-known history. The civil war of Leo, the Isaurian, as well as the equivocating career of Berengarius cannot be overlooked. Error is not created, it grows. A germ is it from within, and not a full grown rose from without. It is developed. Thus has it plainly been with the new dogmas of the Catholic Hierarchy; they have had a slow but steady growth. Nor are we far from the time of their first appearing, when gleaming sickles can be seen, anxious to cut them down. Trusty laborers in the Lord's field, keep their eyes on the soil. There is their work, and at the first appearance of weeds of error, they cut them down, or at least make the attempt.

In the 4th century, Jovinian, wide awake and industrious, saw peeping from the soil, many such errors, and he made a manly effort to cut them down. Failing in his effort, the little weed has become the largest of all trees, and now Hyacinthe appears, determined not only to cut it down, but to dig up its roots. Indeed, he strikes more for the roots than for the tree.

Jovinian and Hyacinthe. Let us speak of the men, and the essayed work of each.

Jovinian was an Italian, born either in Rome or Milan, about the middle of the 4th century. Mosheim says he was a monk. If so, he was among the first of the Italians who gave in their adhesion to a form of religious life, that had to fight its way among occident Christians. As a teacher he plied his vocation first at the imperial capital, and then at Milan. But his speech was too manly. Like Hyacinthe it was too liberal for the age and the court; and it drew down upon him, "open attacks and secret accusations."

Living at this late day, it is somewhat difficult to learn definitely the precise views held by this unfortunate monk. Enough, however, is known, to place him as a Christian and a moral philosopher, "head and shoulders" above his age. We mention a few of the points upon which he attempted his reformation.

(*a*) He plead for the rational enjoyment of life among Christians, in opposition to the whole monkish system. Celibacy, and the maceration of the body by painful fasting, were denounced in strong, yet humble words. He had read to what extreme lengths they had been carried in Egypt and in the East; how multitudes led lives more becoming "irrational animals, than for human beings." The extravagances of Paul the hermit astonished him. He saw the germs of the same fruit rising in the West. People "abandoning the occupations and conveniences of life, and all intercourse with society, pined away amid various hardships, hunger and sufferings, in order to attain a more close communion with God and the angels." Such exhibition of fanaticism aroused the righteous indignation of his soul, and he cried aloud, and spared not; contending, as Waddington says, "that those who followed the rules of the Gospel amid the temptations and perplexities of social life, possessed as just a claim to the reward of futurity as those who observed the same rules in solitude."

(*b*) He contended for the Scripture truth, "The just shall live by faith." He whispered the doctrine, that Calvin, a thousand years afterward, thundered, that "the degrees of future blessedness do not depend on the meritoriousness of our works."

(*c*) He likewise contended for what is now known as the "perseverance of the saints;" teaching that a "truly converted Christian, so long as he is such, cannot sin wilfully, but will so meet the temptation of the devil, as not to be overcome by him."

Other than some speculative errors in regard to the Virgin, we believe we have fully stated his projected work; we know we have stated the head and front of it. For such teachings Jovinian was tried by two councils, one called at Rome by Siricius, the Bishop, the other at Milan by Ambrose. Nor would spiritual deposition suffice, the secular arm must be invoked, and the emperor Honorius issued the following edict:

"The complaint of some Bishops mentions as a grievance, that Jovinian assembles sacrilegious meetings without the walls of the most holy city. Wherefore we ordain that the above-mentioned be seized and whipped, together with his abettors and attendants, and confined to some place of banishment; and that the machinator himself be immediately sent away to the island of Boa."

Boa was a rock near the Illyrian coast. A writer has truly remarked, "Jovinian expiated the crime of proclaiming in the fourth century, truths which no one had dreamed of disputing in the second."

We come now to speak of Charles Loyson, *i. e.* Father Hyacinthe. He was born in Orleans, France, 1827, and received his earlier training at Pau, where his father was rector of an academy. He went thence to the theological seminary of St. Sulpice in Paris, where he remained four years.

(To be Continued.)

* * *

For the Christian Recorder.

IS PRAYER FOR RAIN NECESSARY?

Mr. Editor:—The above question was asked me, and my opinion required on it, by a friend and companion of my early days at home; and believing that it is such a question as great minds only can do justice to, and upon which various opinions will be spent I ask a place for it, and my humble opinion on it in your valuable Journal. In doing so, I am aware I expose myself to the attack of great talent, and perhaps to the rebuke of fanatics, but all rebuke for profit is pleasing to me, and I trust that our scientists, moralists and clergy will contribute to the information needed.

The first consideration on entering the subject leads one to investigate what is the cause of rain? This we find to be a change of the temperature of clouds overcharged with vapor. The conclusion then is, that clouds overcharged with vapor upon a change of temperature will burst in rain, just as clouds overcharged with opposite electricities, coming in contact, will produce lightning. These natural results will take place, whether one or a hundred men good or bad, pray. The vicissitudes to which a climate is subject, are various and under various circumstances, e. g. its latitude, its mountains and rivers, its forests—all contribute to the standard of its seasons, their mutability and duration. These contribute to the happiness of mankind in some respect or other, and may be regarded among the temporary benefits of mankind. Moreover the fixed laws of nature, have been undeviating in their results from the beginning of time, save when a miracle was wrought. Rain, I deem among the temporary benefits, sent by the all-wise Being for the use of His creatures, and although absent from a place for such a time as brings detriment to but an atom of the world's people; yet in the providence of God it is for the good of a larger portion of His creatures, and is compatible with His will, not at variance with His bountiful goodness, and in full accordance with His justice. But this opinion of some who believe, that it is necessary to pray for rain, has its parallel in error with the opinion held by those who regard storms and earthquakes at all times as afflictions sent by God. But we can no more charge God with having afflicted us when there is a drought, than we can charge Him with injustice in permitting the larger fish to eat the smaller, or man to murder beast for his use. All these are His will. The throne of grace is by our Advocate, approachable under all circumstances; but we only exhibit our ignorance, and little trust in His care, when we pray for rain. It is then we pray "not with the understanding." The cure of all disease is the removal of the cause. The removal of all afflictions will follow the abandonment of sin. And this is what we should pray for knowing that pain, sickness and death are but the just wages of sin. I would not have be understood to dispute the efficacy of prayer, but that we pray to remove the effect—and not the cause.

I am yours, a fellow worker,
D. Augustus Straker.
Louisville, Ky.

* * *

LETTER FROM CARONDELET, MO.

October 19th, 1869.

Rev. B. T. Tanner:—Dear Sir:—It is my painful duty to inform you that we have met with a great loss. Our beautiful church edifice that was completed September 1st, at a cost of $10,500, was destroyed by fire on the night of the fourth of this month, the malicious work of an incendiary. Our congregation worked hard during the year that is past to erect this building. The house was built of brick, two story, 35 by 60 feet, the first story 11 feet high, the main audience room 18 feet from floor to ceiling. The building complete was a beautiful piece of architecture; *the work of colored mechanics;* for it was built by them, and was a good recommendation of their handy workmanship, and an honor to the A. M. E. connection.

The question we are trying to solve is, who set it on fire. There are many rumors, but we have nothing definite yet. It is supposed by some persons that it was fired by some white mechanics because it was standing evidence of colored men's ability to do good work; others suppose it was destroyed by poor rebels, because they cannot endure to see the freedmen excel them in the race of religious and intellectual culture. We are surrounded by enemies that will use every means to retard our progress towards Christian and mental knowledge. But we feel that God is on our side and He will make all things right, therefore we will go forward, though our Church and school building is in ashes now. We are resolved to rebuild again, trusting that the Lord will enable us to erect another house, for now we have no house for worship, no school for our children. May the good Lord put it in the minds of the benevolent to help a poor people that are in distress.

The corner-stone of Carondelet chapel was laid May 27th, 1869, and the building was completed September 1st, 1869, and occupied for worship and day school one month. It was burned on the night of the 4th of October, 1869, commenced clearing away the ruins preparatory to rebuilding, Monday, Oct. 18th. We trust in God.

Yours Truly, Moses Dickson.
Carondelet, Mo.

* * *

For the Christian Recorder.

LABOR MEETING.

New York, Oct. 15, 1869.

Mr. Editor:—Pursuant to a call, a meeting was held to take into consideration the subject of Labor, and the appointment of delegates to the National Labor Convention, to be held in Washington, December next.

The meeting was held at Zion's church, corner 10th and Bleeker streets, was very largely attended and was organized by appointing Rev. Wm. F. Butler, Chairman and E. V. C. Eato, Secretary. The call for the Convention was read after which appropriate remarks pertinent to the subject, were made by the Chairman. Messrs John J. Zuille, Wm. C. K. P. Smith, Wm. Flynn, Charles L. Reason, ——— Francis, William Phillips and Jeremiah Bowers, addressed the meeting, urging the formation of Unions, for the protection of mechanical labor among the colored men of the country. The following resolutions were unanimously carried.

Whereas, a call has been issued for a Labor Convention of colored citizens to be held in the city of Washington in December next, and, having been read in our hearing, calling for a response, therefore

Resolved, That this meeting, heartily approve of said Convention, contemplated, as necessary, alike, in consequence of the difficulties of securing employment in the various branches of mechanical and other labor and because of the want of unity of action amongst ourselves,

Resolved, That measures be taken to secure representation in said Convention by delegations from the different departments of labor.

The Chairman upon inquiry found the following trades represented, Printers, Caulkers, Masons, Moulders, Engineers, Longshoremen, Tailors, Basket-makers, and Chairmakers.

A committee appointed to make arrangements for a mass meeting to be held on the last Thursday in the month, the result of which I shall inform you.

Respectfully yours,
E. V. C. Eato.

* * *

IMPORTANT NOTICE.

By order of the Chairman, Rev. Henry Davis, and in conformity to resolutions passed at the last meeting, the General Committee of the Book Concern of the A. M. E. Church are urgently requested to meet at the Book Rooms, 631 Pine Street, the 1st Tuesday of December, 1869, as business of the utmost importance will be laid before the Committee.

Philadelphia Conference—Revs. William Moore, T. Gould, D. Dorrel. *Baltimore Conference*—A. L. Stanford, J. R. V. Thomas. *New York Conference*—Henry Davis, Nelson Tarpin. *Pittsburgh Conference*—Jesse Devine, R. M. L. Hogan.

As a full meeting is desired, will the Bishop arrange the matter of the brethren who have changed Conferences since the time of their nomination, as the matter rests with them. It is earnestly desired that all be present.

Henry Davis,
Chairman.

* * *

BISHOP J. P. CAMPBELL'S APPOINTMENTS.

Oct. 28th and 29th, Harrisburg circuit, Pa.
Oct. 31st and Nov. 1st, Chambersburg circuit, Pa.
Nov. 2d and 3d, Columbia circuit, Pa.
Nov. 4th and 5th, Lancaster circuit, Pa.
Nov. 6th, 7th and 8th, Penningtonville circuit, Pa.
Nov. 9th and 10th, Norristown circuit, Pa.
Nov. 14th and 15th, Snow Hill circuit, N. J.
Nov. 16th and 17th, Burlington, circuit, N. J.

* * *

THE ORIGIN OF THE NEGRO RACE;
AND
Does the Negro rest under the Noachic Curse?
By B. T. Tanner.
With a letter from Bishop J. P. Campbell
Just Issued: Single Nos. 25cts.

THE CHRISTIAN RECORDER
Is published every Saturday on behalf of the
AFRICAN METHODIST EPISCOPAL CHURCH,
BY
REV. A. L. STANFORD,
General Book Steward,
No. 631 Pine Street, Philadelphia.

Notice.—All letters and matters pertaining to the Book Concern, subscribers, sale of papers, and all moneys belonging to Book Concern or for paper, must be directed to Rev. A. L. Stanford, Box No. 2975, Philadelphia, and all matters sent by express and in our city must be directed to Rev. A. L. Stanford, No. 631 Pine St.
All letters pertaining to private matters should be directed to Box No. 2975, Philadelphia.
Communications intended for Recorder should be written plainly on one side of paper, and directed to the editor, B. T. Tanner.

TERMS:
Two Dollars per annum, strictly in advance.
Clergymen $1.75.
RATES:
Advertisements not in conflict with the character of the paper, to a limited extent, will be inserted at the following rates:

One square (ten-lines space) one month	$2 50
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Ten lines cover one-inch space.

The Christian Recorder.

Philadelphia, Saturday Oct. 30, 1869.

Notice.—Rev. Josiah Eddy has been appointed by the publisher of the *Recorder* to an agency. He is authorized to receipt for the *Recorder*, as well as for any other monies due the Book Concern of the A. M. E. Church.

* * *

☞ After a month's rest our little "Helpers" have again gone to work. Dear brethren, keep them at it. They have both will and muscle, and, consequently, are capable of much work. Keep them at it.

* * *

☞ Bishop Campbell spent last Sabbath in our city. At the morning service he preached in Bethel. The church was full; and the Bishop preached from the words, "Godliness with contentment is great gain." In it he spoke to the people of the vice of the present age, and of the virtue of the past.

* * *

☞ We call the attention of our readers to the communication of Augustus Straker, Esq., of Louisville High School. Mr. Straker is finely educated—coming from the West Indies, and is a fine writer. We gladly hail him among our contributors, as we feel sure our readers will do likewise.

* * *

☞ Several of our brethren are writing us in regard to the "Child's Recorder." We are glad to witness this manifestation of interest; and take pleasure in answering them that our energetic publisher will soon issue his prospectus, in which all particulars will be given. TALK on, brethren, for the time for WORK will soon be at hand.

* * *

☞ A sad calamity has befallen our dear brethren at Carondelet, Mo. Read the letter of pastor Dickson; and, if your heart is touched, send him on a dollar. Of course more will be acceptable. We say a dollar, because we hope every one who reads this, or hears it read, will give that much. His address is, Rev. Moses Dickson,
Carondelet P. O., Mo.

* * *

☞ Wednesday evening at Union church was quite interesting. A good congregation greeted Bro. Brodwall, and, though much perplexed by reason of a telegram informing him of family affliction, yet he preached a most interesting sermon from the words, "*If ye love me, keep my commandments.*" The choir was out in force, and did as sweet singing as one commonly hears. The organ pealed forth unusually sweet music. The collection ($20 00) was lifted, and the congregation repaired to the lecture room for prayer.

* * *

CONTRIBUTIONS TO "RECORDER."

The following preamble and resolutions were unanimously passed by our last General Conference. If we could persuade our dear Bishops to comply, our Church organ would be infinitely more readable and instructive:

Whereas, the usefulness of every Christian organization is in proportion to the amount of enlightened zeal made manifest; and

Whereas, in cases of great mental darkness every ray of light should be earnestly sought; therefore be it *Resolved,* That Bishop Payne be most respectfully requested to write a series of articles upon his late visit to England and the Continent for the columns of our Church organ.

Be it further *Resolved,* That all of our Bishops be likewise most respectfully requested to make monthly contributions to the columns of said organ; to the end that our ministry and laity may become more enlightened in regard to our Church and the world, and thus be prepared to work more effectually for Christ.

HON. JAMES LYNCH.

We scarcely need inform our readers that this gentleman has been nominated for the position of Secretary of State of Mississippi. To express the hope that he will be elected, is to use repetitious words. From whatever stand point Mr. Lynch may be viewed, he is altogether as well qualified for the post as any man the Republican party has in the State that nestles Jeff. Davis in its bosom. A man of the most liberal sentiments, he seeks not to know the "race, color or previous condition" of any; and inasmuch as some other parties, beside the negroes, have "previous conditions,"—even the rebels, this ought to procure for him the vote of all such, who now go in for an inseparable Union. This manifestation of what we regard as evidence of true statesmanship, eminently fits Mr. Lynch for the high position to which he has been nominated. Race feeling at the South—and at the North too, must be dissolved. The two must become one. The ex rebel must not say to the negro, "You were a slave." The ex slave must not say to the Southerner, "You were a rebel." The past must be forgotten. Each must go for his country and his government. If we understand Mr. Lynch, and we think we do, this is his idea; and we give it our heartiest Amen.

Let the people of Mississippi rally to his support, and to the support of the whole Republican ticket. We beseech our people, especially all A. M. E. Methodists, to give no countenance to the Dent movement. It means taking a step backward. Let no personal feelings lead any of our people to scratch off the name of the prospective Secretary. While we may be Methodist of the Old School and the New School, we are all Republican. Let us not vote our Church, but our party.

But a few days remain for the canvass. Let it be conducted vigorously. Remember Tennessee and Virginia.

* * *

TO TEACH? OR TO SAVE?

There are two distinct works: teaching is one thing, saving is another. It is true they may be united; but union is not destruction. Mixing oil and water, neither destroys the one nor the other. The oil remains, the water remains. It is thus in uniting the teacher and the Saviour; as in the person of Jesus. Jesus as a teacher is one, Jesus as a Saviour is another; not a double Jesus, but one Christ. To say He was a teacher does not express the whole of Him, who is the Wonderful. He was a Saviour. A great teacher He doubtless was, but He is infinitely a greater Saviour. They who applaud His teaching applaud but His lowest work. In fact, to shade the Saviour, we sometimes think our Unitarian and rationalistic brethren magnify the teacher. We have said Jesus was a great teacher—so He was; but the world had had great teachers. It had listened to the highest morality before Jesus spoke. In the single truth of the soul's immortality, does Jesus excel the teachers who went before Him; and even this had been intimated.

Which was the primary work of Jesus, to teach or to save? not to save by teaching, but to teach by saving. Undoubtedly He came to save; and He only proved the teacher, when it was necessary to reveal the Saviour. The world had been taught; the Jew had listened to Moses and the prophets; the Pagan to Socrates, Plato, and Confucius. Each knew enough of the goodness of virtue, destructiveness of vice. Yet they pushed virtue aside, and clove to vice. Of this fact God was cognizant. He saw the futility of any more teaching. What men needed was a Saviour, and not a host of teachers; they needed strength, not light. Jesus, who from first to last is proclaimed as a Saviour, must come. As such He did come. Angels attest it. Apostles proclaim it. Jesus came not to teach, but to save. He came not to show the way, but to be the way.

Let the Church re-echo the Apostolic mind. "For I was determined to know nothing among men, but Christ and Him CRUCIFIED."

* * *

☞ We would call the attention of all our members and friends to the Publishers' Appeal and the Premiums he offers. Surely they will prove acceptable incentives to work. It is only in this way that our *Recorder* will ever become what we all long to see it. As one man cannot edit a paper, and have it to be one of first-class, even so, to have the financial affairs of a paper successful—to have long lists of subscribers, more than one man must work. Now, brethren, while we have an energetic Publisher, let all hands turn in and help. Let our ship now be fully launched to the deep. If all our leading brethren—ministers, stewards, trustees, and leaders would but lend a helping hand all would be well.

* * *

For the Christian Recorder.

PUBLISHER'S CORRESPONDENCE.

Mr. Editor:—After forty-nine hours travel by rail from Philadelphia, the city of brotherly love, I arrived at Atlanta, Ga., Sunday morning, Oct. 17th, 3½ o'clock, A. M. As the shades of night had not disappeared, and this being my first visit, the city presented a very dark and gloomy appearance. Having delivered to the conductor the last inch of my ticket, which, when first received, was about six inches in length, I gave up my seat rather reluctantly, knowing not but some K. K. might question the right of my stepping on Southern soil. Ah! I have I said Southern soil—it was only for convenience, for, Thank God, we have no more North and South,—our country is one.

Bishop Brown accompanied me from Washington City, D. C., to Kingston, which is only 59 miles from Atlanta, where we parted, he going to Selma, Ala. On my arrival a kind friend conducted me to the pleasant home of the pastor, Rev. W. J. Gaines, who made me welcome to the comforts of his fireside. At 10½ o'clock, A. M., only seven hours after my arrival, I was conducted by Bro. Gaines to his church, spake from the Word of God to his dear people, about nine hundred in number, then proceeded to a neighboring stream and assisted him in the baptism of fifteen adults. This was a solemn scene, some receiving the holy ordinance by pouring, others by immersion. I preached to a much larger audience at night in the same church, which is a large edifice, holding about eighteen hundred persons, and it was filled to its utmost capacity. This spacious building is composed of brick, having a fine basement, and the main audience room magnificently finished, with the exception of new pews, which are now being put in, and the painting already being done. Bro. Gaines has built this church within the last three years at a cost of about twelve thousand dollars, pays as he goes, for he only owes seven dollars and a half. He took up a collection on Sunday of a little over one hundred dollars for this week's pew building and painting; expects to complete the entire work and pay every dollar by the first Sunday of next month, when the church will be dedicated by Bishop Brown for divine service, D. V. And, though this faithful pastor is struggling for the special interests of his church, yet he does not forget the general interests of the connection. On Monday night, 18th, he allowed me to present the claims of the Book Concern, when, at an early hour, to my surprise, I found, on approaching the church, every available place in this large building occupied by anxious souls earnestly looking for the speaker. After again preaching to them as best I could, the pastor arose to his feet, and, with the zeal of a John, drew the money from willing hearts in behalf of the Book Concern as "Helpers' Column" will show.

On Tuesday night, 19th, I visited the charge of Rev. J. A. Wood, who has built another very fine church in another part of the city. Bro. Wood is another earnest and faithful worker, though he has not given himself up fully to the itinerant work, yet he has, amid great oppositions, gathered a membership of over three hundred, and built them a magnificent church which will hold near one thousand persons. I preached to a crowded house, after which the pastor, Bro. Wood, arose, and with zeal and earnestness unsurpassed plead to his people in behalf of the Book Concern. He and his congregation resolved to do more than the former, and finally succeeded in doing so. I left the church with a glad heart, praying the Lord of the harvest to convert and send forth more such laborers as those already described.

Wednesday morning, the 20th, at 8 o'clock, A. M., I left the city of Atlanta for Montgomery, Ala., a distance of 176 miles by rail, arriving at 8 o'clock at night. I found Rev George Washington, the pastor, in fine spirits and glad to receive my visit. I know this dear brother to be a faithful worker, for he worthily occupied and filled with dignity the office of steward, leader, trustee, and preacher under my charge in the City of Baltimore, Md. He is now an elder and pastor in the Alabama Conference, which may well be proud to have such a one in its midst. In fifteen minutes after my arrival to this brother's charge I proceeded to his church, exhorted his dear people, and will preach to them to-night, Thursday, the 21st, D. V., when the claims of the Book Concern will be presented.

More anon,
A. L. Stanford.

Montgomery, Ala., October 21st, 1869.

* * *

For the Christian Recorder.

LETTER FROM BISHOP WAYMAN.

Bro. Editor:—On Saturday, October 9th, I left Baltimore for a trip southward, taking one of the Bay Line Steamers at 4 o'clock, P. M. Next morning found me in Norfolk, Va., where I spent the morning and afternoon with Rev. J. D. S. Hall, at St. John's Chapel. Brother Hall and his trustees have entered into ways and means to have their church greatly improved, and if their plans are carried, it will be one of the finest churches in the connection. Their calculation is, to have it ready for dedication by Christmas. Sunday night, Oct. 10th, I spent with Rev. W. D. W. Schureman, and the good people of Portsmouth, Va. Brother Schureman has recently had a gracious revival in his church; nearly a hundred have been added to the church. The people of Portsmouth are looking forward with delight to the time when the Virginia Annual Conference shall meet there next spring. On Monday morning, Oct. 11th, I left Portsmouth, Va., for Weldon, N. C. Changing cars there, taking the train for Raleigh, N. C., which is the Capitol of the State. Our church here is enjoying great peace. The Pastor, Rev. W. W. Morgan, has had an extensive revival; one hundred and fifty have been added to the church during the last few months. Rev. G. W. Brodie, the Presiding Elder of the district, speaks in glowing terms of the condition of his district. Brother Brodie is not only a Presiding Elder, but he is also the Cashier of the Freedmen's Bank. Thus he deals in greenbacks all the week, and preaches the Gospel on Sunday. And whenever he goes in the country to preach, he takes a number of bank books with him; and after the sermon, he invariably presents the claims of his bank, and asks his congregation for a deposit, and then gives the benediction. Tuesday morning, Oct. 12th, found me on the road to Hillsboro, N. C. This route is very remarkable for tobacco smokers; most every man, woman, and child, that get in our cars has pipes, and it is *smoke! smoke!* first and last. Arriving at Hillsboro, I was relieved for the time being. I found Rev. S. B. Williams, the Pastor, hard at work in the midst of a revival; he also teaches the public school. Ten o'clock, Wednesday, Oct. 13th, I took leave of Hillsboro, N. C., and soon I reached the Company's shops. Here is the place where most of the cars and engines for the State are made. In walking through the building, there is one thing a little remarkable; and that is this, about one half of all the men in every department are colored. If there is no other part of North Carolina where all men are equal, they are at the Company's shops. The meeting at night was well attended. Thursday, at 12 o'clock, I was *non est inventus* at the Company's shops; I was found at Greensboro, N. C. Here I found the Rev. M. Alston and his people in good spirits; the congregation at night was large. My stay here was short, for next day (Friday) I left for Lexington, N. C. Arriving there I was informed that, as there was no church in town supposed to be large enough to accommodate all who would like to be present, that the use of the court house had been tendered and accepted. So once in North Carolina I occupied the judge's seat, and delivered my charge to the citizens of Lexington, N. C., from the words "Time is Short." Saturday, 16th, found me at Morganton, where Rev. Joseph Nicholas, is stationed, and where I spent Sunday. Morganton is situated in the extreme southwestern part of North Carolina, not far from the Tennessee line, and near the Blue Ridge Mountain. The land is level, and there are some good farms: the people have enough to eat, but they complain of scarceness of money. I shall leave to day at 3 o'clock for Salisbury and Charlotte.

Morganton, N. C., Oct. 18, 1869.

* * *

For the Christian Recorder.

ONE HUNDRED, vs. ONE HUNDRED.

Members of the A. M. E. Church are you aware that there is a power in this country that is trying to draw the colored people to it? Ministers of the A. M. E. Church, are you aware that there are *one hundred* colored men now at Rome preparing for the priesthood, who are, it is said, to become *the* teachers of the freedmen of the South? These one hundred must be met. And that by another hundred, taught in the true faith, and *well educated.* It is no use to evade the question, and try to quiet your fears by saying, the Negro is spiritual in his nature, consequently the Catholic church will have no charms for him. *No.* This will not do; with these one hundred *educated* colored priests, and the means at the command of the Catholic church; with the great pomp and splendor of the worship of that Church, and the kindness which will be exhibited on the part of *all* the members of the same, there will go out an influence, which, if not promptly met, will draw THOUSANDS of our people in the South into the bosom of that Church, and, perhaps, effect the interests of our own Church. Once in that Church, not only in matters of faith will our people be effected, but also in politics. As may be seen in the case of the white members of that Church in the city of New York. And strange to say, that in most all cases, if not all, they are on the side of the oppressor. The Roman Catholic church is losing power in Europe. It is a Church that has long ruled, and this ruling was a part of its life. Losing a part of its life, it is beginning to die. But it is not going to die easy. Desperate struggles for existence will yet be made. Power is what she wants, and she turns her "baleful ayee" to the Negro of the South, where she sees a great element of power. To get this power, she sends to her first-class schools, one hundred of these very men, whom she has helped to oppress, that they might bring this great power into the bosom of the Catholic church. I say again these must be met, in the South, by one hundred young men, *equally educated.*

Shall it be done? I call upon the ministers and members of the A. M. E. church to answer this question. You ask where shall these be educated? I answer, At Wilberforce. This is our institution, and you ought to send one hundred young men here to study and prepare to meet the one hundred priests. Ministers and members you say that you love your people, that you want them to come out from their ignorance. Then for the sake of those whom you love, save them from the Roman Catholic Church. Here is your institution struggling for an existence. With our membership, it ought to be completed, endowed, and one hundred young men sent here to meet the one hundred from Rome. Will you do this before or by next fall? *Shall it be done?* You can do it. Suppose that each one of our members would give one dollar between this and fall, which they can do if they will, there will be the sum of $225,000, besides the amount that will be realized from the friends of the Church. We hear some members say that they have given so much for the institution, and if the truth is known they have not given one dollar, for when they give it is five cents or a dime. But will our ministers go to work in earnest about this matter? If they do, the people WILL do their duty. What conference, what Church, for instance, *Philadelphia, Baltimore, Pittsburg, Louisville,* (and I would say to L., remember your promise,) *New Orleans, St. Louis, Cincinnati, Charleston,* and other Churches which I might call by name? What individual member will send on the first of the one hundred students for Wilberforce, and keep them here until they graduate. *Who?* Yours, Student.

Wilberforce, Oct. 20th, 1869.

P. S.—Within the last two weeks, fourteen souls, at this place, have professed a hope in Christ. Others are inquiring for the way.

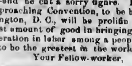
* * *

For the Christian Recorder.

GRAND PROCESSION.—LOUISVILLE, KY.

Mr. Editor:—The grandest procession ever witnessed in this city took place on Thursday, October 14th. All the various commercial interests were represented to an extent sufficient to exhibit all about the trade it represented. Tailors, carpenters, smiths, butchers, wholesale and retail dealers of woolen and cotton goods, sewing machine agencies, book-binders and all other branches of trade and commerce which you may think of, were gorgeously represented in vehicles small and great, and of every description, exhibiting quite a delightful scene to thousands of spectators, who crowded the pavements, roofs of buildings, the doors and balconies of private residences and every conceivable place whereon the feet could stand. All elevated objects, such as trees and barrels, were occupied by vagrant urchins, who had quite a "gala" in catching candies thrown to them by the manufacturers—as I suspect a "sprat to catch a whale." Nor were the chewers of the *quid* "non est"; for now and then a *plug* was thrown from within to brother chum without.

The procession was, in passing a given point, more than two hours. The Delegates, at the Commercial Convention, now in session here, had an ample opportunity of seeing in miniature the vastness of commerce and trade in this city. Be it remembered, that Louisville is fast getting into the ranks of great cities. The entire State of Kentucky has but to divest herself of the unjustifiable prejudice she entertains against the colored men, and his privileges, and then who can doubt of her becoming great and strong. But I warn proud, obstinate Kentucky against digging a pit wherein she will ultimately fall. I warn her against the time when God will say to her by His will: "I would have gathered thee as the hen doth her chickens (not in the sense of Gentile and Jew; but white and black), and ye would not." But like all pleasures, this procession had its portion of pain to the eyes of the just. There was but one colored mechanic so independently established as to represent his craft—and he cut a sorry figure. I trust the approaching Convention, to be held at Washington, D. C., will be prolific of the greatest amount of good in bringing about a coöperation in labor among a people destined to be the greatest in the world's history. Your Fellow-worker, S.



OUR HELPERS.

This column is devoted to Our Helpers. It is the Roll of Honor. It contains the names of all those who by doing little, do much. *They have all paid* that portion of the "$1.00 money," "devoted to carry on our Book Concern. Send on the 25 cents.

Names of contributors to the Book Concern from Quincy Station, Oct. 18th, 1869, E. C. Joiner, Minister:

L. Jenkins, W. Carr, I. Jenkins, D. Mills, J. Gordon, S. Mills, J. Darrell, R. Hadderd, H. Bell, S. Darrell, H. A. Scribner, S. Paris, H. Armer, S. Douglass, B. Sanders, M. Burns, A. Fletcher, J. Bingam, A. Carr, F. Johnson, L. Alexander, C. Crodd, J. Macy, F. Wells, W. Wadkins, S. Watts, J. Wells, E. Stanford, M. Harden, M. Fisher, C. Fisher, A. Sanford, J. Johnson, M. A. Dulin, A. Paris, J. Jones, L. Johnson, A. Pichet, R. Temperind, M. Harris, M. Borden, J. Douglass, E. Sponcer, M. Ross, L. Taylor, G. Mills, J. Martin, L. Jackson, H. Alns. Each 25 cents. Total amount, $12 25.

Glen Cove, Oct. 19th, 1869. Sir:—The following persons have paid the sum of 25 cents; J. Hyet, pastor. P. Treadwell, W. Gidney, N. Townsend, I. Bates, W. Monfort, M. A. Hyet, W. Townsend, H. Potter, I. Weeks, H. Monfort, J. Bisoom, J. Green, R. Carpenter, C. Townsend, A. Thompson, J. Jackson, P. Pesselh, G. Mayhew, M. Jackson, E. Seamond, S. Mayhew, R. Brant, C. Mayhew, G. Pearsall, J. Etee, W. Hicks, C. Bietel, G. Appelbee, B. Townsend, W. Appelbee, A. Appelbee, M. Bistal, S. Townsend. S. Abes, $1. Total, $4 25.

A. M. E. Church, Athens, Ga., Rev. W. J. Gaines, pastor, Rev. Andrew Brown, P. E., [illegible], E. Taylor, C. Turner, L. Lane, G. David, J. Wilson, A. Frances, L. White, F. Crawford, L. Blake, — Steward, S. Wood, C. Montgomery, M. Jones, W. Minerva, M. Burns, H. Rhines, E. Megargee, M Jones, S. Gardiner, L. Russell, M. Hurd, S. Burns, J. Murray, S. Williams, J. M Smith, D. Crawford, M Gates, C. Burns, R. Burns, A. Burns, C. Southley, T. Burns, P. Hunter, D. Sterling, R. Keloy, B. Wesley, B. Upter, W. Thomas, H. Minerva, A. Lane, M Lane, R. Washington, W. Roberts, A. Mackee, J. Roberts, L. Alexander, M. Rice, — Richards, C. North, H. Daley, D. Smith, M. Hurd, M Turner, J. Steward, L. Lane, M. Steward, R. J. Wood, M. Craig, M. Badger, A. Gaines, A. Carter, M Johnson, M. Owen, N. Jackson, H. Perkins, F. Young, F. Brian, J. Winwood, E. Taylor, M. Murbrose, N. Wellingame, J. Grant, I. Stokes, L. Hall, M. Dickson, G. Payne, W. Thomas, M. Wilson, S. Gardiner, — Holmes, H. Murray, W. Davis, M. Evans, A. Price, B Johnson, G. W. Crawford, N. Winn, G. A. Glenn, E. Wites, C. Right, M Sisbo, Wm. Gaines, E. Jackson, B. Summers, J. Gaines, L. Crane, J. Wood, J. Bailey, M. Ames, E. Wood, H Flech, F. Tripp, B. Green, H. Whites, M. Grant, W. Moses, R. Murray, E. Stukes, E. Green, H. Beecher, C. Lane, E. Oley, M. Turner, S. Yergren, S. Logan, A. White, S. Lawrence, H. Howard, J. Wood, M. Smith, Mrs. R. Michell. Paid 25 cents each, and others. Sum, $67.90.

Woods' Chapel, Atlanta, Ga., Rev. J. A. Wood pastor, Rev. A. Brown, P. E., 25 cents. Rev. J. A Wood, $2; — Wood, J. A. Herrington, E. Phillips, A. Walker, A. Stevens, F. Right, H Morgan, A. Thomas, J. Bloods, J. Mooder, J. Smith, $1 each; G. Washington, $2; J. Murray, E. Holmes, R. Johnson, R. Franklin, J. Bentley, J. Clarke, A. Watson, S. Wilson, E. Thomas, Melissa M. Craig, D. Ambrose, each 50 cents; B. Jones, L. Right, each 60 cents; W. Cone, 40 cents; P. Carey, J. B. Jones, C. Lawier, J. Roberson, J. Cargell, E. Right, M. Dokes, F. Malone, E. Roberson, S. Jones, S. Lester, A. Dokes, W. Harris, E. Murray, E. Green, J. Casey, W. Smith, A. Rucker, F. Roan, L. Lankford, F. Williams, A. Hill, D. Mann, J. M. Wood, J. Russell, W. Hill, R. Russell, J. Guter, M. Hill, A. White, D. Scott, B. Green, L. Harrington, R. Johnson, M. Herrington, M. Nicholson, E. Bird, J. Hall, F Thomas, J. Stillwood, J. Boller, B. Hardee, R. Floyd, S. Smith, H. Washington, — Brown, C. Crout, J. Reed, Jas. Reid, E. Hall, C. Brickets, M. Corr, S. Wood, S. Smith, F. Alexander, C. Cannon, M. Morten, A. Berry, G. Rice, E. Thompson, J. Elsey, L. Jones, E. Alvey, Mary Smith, C. Johnson, R. Lion, M. Carter, J. Morris, J. Lind, H. Gerdes, T. Moore, E. Phillips, J. Carey, M. Hill, P. Toliver, C. Wright, T. Davis, A. Davis, each 25 cents, and others. Sum, $41.15.

A. M. E. Church, Montgomery, Ala., Rev. G. Washington, pastor, paid 40 cents. S. Hazzard, M. Green, C. Harris, J. Speed, B. Green, R. Scott, each 50 cts. T. Williams, R. Dix, A. Savage, N. Anborn, B. Baskett, W. Phillips, R. Turner, J. Harvey, S. Levier, T. Diggs, M. Diggs, M. Johnson, A. Scott, R. Walker, A. Strovier, C. Jackson, B. Haxe, E. Lacey, J. Roberson, M. Harvey, E White, J. Jones, each 25 cents, and others. Sum, $10.40.

5000
NEW CASH SUBSCRIBERS WANTED
FOR THE
Christian Recorder.
THE CANVASS OPENED.
GREAT INDUCEMENTS
OFFERED TO CANVASSERS
FOR THE YEAR 1870.
A FREE PAPER
FOR THE
REMAINDER OF THIS YEAR, (1869) TO
ALL NEW CASH SUBSCRIBERS
FOR NEXT YEAR
(1870.)

The annexed list of premiums we offer on liberal terms, unprecedented in the history of the CHRISTIAN RECORDER, to all who will engage in the work of extending the circulation of the paper.

I. PREMIUM.
OUR NEW DISCIPLINE GIVEN AWAY.

To every person who will send us the names of two Cash Subscribers for the year 1870 with the money, $4, for the same, we will give a copy of the new edition of the A. M. E. Discipline.

II. PREMIUM.
OUR NEW HYMN BOOKS GIVEN AWAY.

To every person sending us the names of three Cash Subscribers for the year 1870 with the money, $6, for the same we will give a copy of the new and beautiful edition of the A. M. E. Hymn Book, just published in elegant cloth binding. For five Cash Subscribers with the money, $10, we will give a copy of our fine Hymn Book with beautiful gilt edges; and for six Cash Subscribers, with $12 for the same, we will give a copy of our superfine Hymn Book in elegant embossed morocco binding, with gilt edges and clasps imitating gold.

III. PREMIUM.
TANNER'S APOLOGY FOR AFRICAN METHODISM.

A good size volume containing over 450 pages, printed on fine white paper, with large clear type, in beautiful, well-finished and substantial cloth binding. A copy of the work should be in every Christian family; and here is a rare opportunity to obtain it, which was never before offered, and perhaps never will be again on terms so liberal, for the book is gaining higher repute.

The Publisher of the CHRISTIAN RECORDER having effected an arrangement with Rev. B. T. Tanner, the Author and publisher of this most valuable work, is now enabled to offer it as a premium to Canvassers for Subscribers to the CHRISTIAN RECORDER, and we confidently expect the liberal offer to meet with hundreds of responses, as every Minister, Sunday School Superintendent, Sunday School Teacher and Bible Class Scholar of the A. M. E. Church should have it.

To every person who will send us the names of five Cash Subscribers for the year 1870, with the money, $10, for the same we will give a copy of "Tanner's Apology for African Methodism."

IV. PREMIUM.
FLETCHER'S COMPLETE WORKS.

A work for Biblical Students of all denominations, and no African Methodist Episcopal Clergyman should be without it. The entire work is substantially and neatly bound in four large volumes of beautiful leather binding. Each volume is worth $2 50, and the entire work is full worth $10. We have only two copies of the work, which we offer on the following liberal terms. Any person applying for the work, by being the first to send us the names of twenty-five Cash Subscribers for the year 1870 with the money, $50, for the same, will give Fletcher's Works Complete in four volumes. Apply soon, for we have only two copies, each containing four volumes, to give as premiums to the two most energetic workers in this canvass for the CHRISTIAN RECORDER.

V. PREMIUM.
PETERS' MUSICAL MONTHLY.

To our musical friends: Having made arrangement with the Publisher of Peters' Musical Monthly, believing that the introduction of so valuable a periodical will be of great benefit to you, we offer the following liberal terms: To every person sending us $2.50 we will send the CHRISTIAN RECORDER one year and Peters' Musical Monthly six months; and for two Cash Subscribers, with $4.50 for the same, we will furnish each with the paper one year and Peters' Musical Monthly six months. Now with a little energy any one may supply himself with the choicest sheets of music, and one valuable sheet, a great deal cheaper than he can in any other way.

VI. PREMIUM.
THE NEGRO'S ORIGIN, BY B. T. TANNER.

To any person sending one Cash Subscriber, with the money, $2, for the same, we will give this new and valuable work. It is Multum in parvo.

VII. PREMIUM.
CASH COMMISSIONS.

Those canvassers who prefer a Cash Commission can avail themselves of it by complying with the following terms, which are exceedingly liberal

To every person at present receiving the CHRISTIAN RECORDER who will send us the names of five new Cash Subscribers for the year 1870 with the money, $10, for the same, we will send his own paper free for one year, and will give him $1 in cash for every additional five new Cash Subscribers he will send us.

The way is now open for every one that will, to receive a valuable premium or reward and at the same time extend the circulation of the CHRISTIAN RECORDER. Commence at once, as all new subscribers for 1870 will receive the paper free the remaining weeks of 1869. The best plan is to send in the names and money as fast as obtained, at least every week, in order that the same may be entered on our books and the paper forwarded immediately. Those who canvass on cash commission will please state in your letters "On Cash Account;" and those who canvass for other Premiums will please state which Premiums are desired.

☞ All subscriptions payable in advance.

☞ Premiums will be forwarded as soon as earned, and the money is received at our office.

☞ Be sure in writing to us, to give the name of subscribers, Post Office, County and State.

☞ Send money in draft, check, registered letter or Post Office money order. The latter we consider to be the best way. You will pay the expense of sending the Order out of our funds, and send balance to

A. L. STANFORD, Publisher of the
"Christian Recorder," Box 2975.
Philadelphia, Pa.

tf.

Advertisements.

DOTY'S WASHING-MACHINE,
LATELY MUCH IMPROVED—AND THE NEW
Universal Clothes Wringer

Improved with Rowell's Patent Double Cog wheels, and the Patent Stop, are now unquestionably as superior to any apparatus for washing clothes ever invented, and will save their cost twice a year, by saving labor and clothes.

Those who have used them give testimony as follows:

"We like our machine much; could not be persuaded to do without it, and with the aid of Doty, we feel that we are masters of the position."—Rev. L. Scott, Bishop M. E. Church.

"It is worth one dollar a week to any family."—N. Y. Tribune.

"In the laundry of my house there is a perpetual thanksgiving on Mondays for the invention."—Rev. Theodore L. Cuyler.

"Every week has given it a stronger hold upon the affections of the inmates of the laundry."—N. Y. Observer.

"I heartily commend it to economists of time, money, and contentment."—Rev. Dr. Bellows.

"Friend Doty—Your last improvement of your Washing Machine is a complete success. I assure you 'our Machine,' after a year's use, is thought more of to-day than ever, and would not be parted with under any circumstances."—Solon Robinson.

"Your Washing Machine has been in daily use in our laundry, and the housekeeper expresses herself as highly pleased with it. It certainly saves much labor, a greater amount of work, with less labor, and does not wear the clothes so much as the old-fashioned wash-board. By using it, one laundress is dispensed with."—Wm. M. F. Round, Superintendent of Infant Department of St. Catharine's Nursery, N. Y. City.

PRICES.—A Fair Offer.

Send the retail price, Washer $14, Extra Wringer, $9, and we will forward either or both machines, free of freight, to places where no one is selling, and so sure are we they will be liked, that we agree to refund the money if any one wishes to return the machines free of freight, after a month's trial according to directions.

No husband, father or brother should permit the drudgery of washing with the hands, fifty-two days in the year, when it can be done better, more expeditiously, with less labor, and no injury to the garments, by a Doty Clothes Washer, and a Universal Wringer.

Canvassers with exclusive right of sale make money fast selling them.

Sold by dealers generally, to whom liberal discounts are made.

R. C. BROWNING, Gen. Agent.
Oct.6.—3m 32 Cortlandt St., New York.

LAMB KNITTING MACHINE

Is Simple, Durable, and Easily Operated. Agents Wanted. Send stamp for Sample Stocking and Circular. Address JAS. D. ORNE, General Agent, 922 Chestnut Street, Philadelphia.
Oct 9 4t.

$1000 Reward!

We will pay the above reward to any individual or company who will produce a machine capable of sewing a stronger, neater or more elastic seam than our celebrated Erie $15 Premium Sewing Machine. Many of the best inventors, both in Europe and America, have pronounced this the most practical Family Sewing Machine in the world, capable of performing a greater variety of work than any other machine ever produced. It is worth more than any two-hundred-dollar machine in existence. [illegible] selling them to a most every family, and the ladies are delighted with them. A sample machine carefully boxed, with full directions for use, extra needles, Hemmers, Braider, Binder, Oil Can, Order Book, Circulars, Certificate of Agency and private terms to Agents and all sent to any Express office, C. O. D., $15. Send money by letter in advance, but pay the Express Agent when the machine arrives. Address the ERIE SEWING MACHINE Co., Buffalo, N. Y., or Chicago, Ill. [Oct.2]

$1,000, To Loan on FIRST MORTGAGE or good Security in large or small amounts. Apply to
WILLIAM H. LONGFELLOW,
oc9-3t No. 1420 Redmon St., Philadelphia.

HOLIDAY JOURNAL FOR 1870.
Containing a Fairy Story for Christmas, Plays, Puzzles and Wonders. 48 large pages, illustrated. Sent FREE on receipt of 2 cent Stamp for postage. ADAMS & CO., 25 Bromfield Street, Boston, Mass. Oct30

WANTED—AGENTS FOR
Bible Lyrics.
By Rev. Jno. A. Murray. The Great Book of the Year. [illegible]

Life Insurance.
LIVERPOOL AND LONDON
and
GLOBE INSURANCE CO.,
Office No. 6, Merchants Exchange.
CAPITAL AND ASSETS, - - - $17,000,000.
Insurance for any amount placed in the above or other good Companies by
WILLIAM SCOTT,
919 South 9th St., Philadelphia

PACIFIC RAILWAY GOLD LOAN.

Messrs. Dabney, Morgan & Co., 53 Exchange Place, and M. K. Jesup & Co., 12 Pine Street, N. Y., offer for sale the Bonds of the Kansas Pacific Railway. These Bonds pay seven per cent. in Gold; have thirty years to run; are Free from Government Taxation; are secured by a Land Grant of Three Million Acres of the Finest Lands in Kansas and Colorado. In addition to this special grant the Company also owns Three Millions of Acres in Kansas, which are being rapidly sold to develop the country and improve the road. They are a first mortgage upon the extension of the road from Sheridan, Kansas, to Denver, Colorado. The road in operation 637 miles long upon which it is also a mortgage *now earns more than enough net income to pay the interest on the new loan.* There is no better security in the market—this being in some respects better than Government Securities. *Principal and Interest payable in Gold.* Price 96, and accrued Interest, in Currency. Pamphlets, Maps and circulars furnished on application.
Aug. 11th., 3m.

Let Us Protect Ourselves.

The physical structure of the strongest human being is vulnerable everywhere. Our bodies are endowed by nature with a certain negative power, which protects them, to some extent, from unwholesome influences but this protection is imperfect, and cannot be safely relied on in unhealthy regions, or under circumstances of more than ordinary danger. Therefore, it is wisdom; it is prudence; it is common sense to provide against such contingencies, by taking an ANTIDOTE IN ADVANCE; in other words, by fortifying the system with HOSTETTER'S STOMACH BITTERS—the most complete protective against all epidemic and endemic maladies that has ever been administered to any country. As a remedy for Dyspepsia, there is no medicine that will compare with it. Whoever suffers the pangs of indigestion, anywhere on the face of the earth where HOSTETTER'S STOMACH BITTERS can be procured does so voluntarily, for as surely as truth exists this invaluable TONIC and ALTERATIVE would restore his disordered stomach to a healthy condition. To the nervous it is also especially recommended, and in cases of confirmed constipation it also affords speedy and permanent cure.

In all cases of fever and ague the BITTERS is more potent than any amount of quinine, while the most dangerous cases of bilious fever yield to its wonderful properties. Those who have tried the medicine will never use another, for any of the ailments which the HOSTETTER'S BITTERS professes to subdue. To those who have not made the experiment we cordially recommend an application to the BITTERS whenever they are stricken by disease of the digestive organs.
oct2-1m

TARRANT'S SELTZER APERIENT.

"Throw Physic to the Dogs," says Macbeth. Much of it might be so disposed of with advantage to mankind, but it would be hard upon the dogs. The "sweet oblivious antidote," which Macbeth asked for in vain, is however now found in the dyspeptic and bilious in TARRANT'S EFFERVESCENT SELTZER APERIENT. It regulates, purifies and invigorates the system; is a positive specific for indigestion and constipation; promotes perspiration and reduces fever.
SOLD BY ALL DRUGGISTS oct.30-2w

BEAUTIFUL HAIR,
Nature's Crown.
You Must Cultivate It
GRAY HAIR
Is a certain indication
of decay at the roots.

New Style. Important Change.
A REAL HAIR RESTORER AND DRESSING
Combined in One Bottle.
MRS. S. A. ALLEN'S
HAIR RESTORER
Will Restore Gray Hair to its
Natural Life, Color and Beauty.
It is a most delightful Hair Dressing.
It will promote luxuriant growth.
FALLING HAIR is immediately checked.

Mrs. S. A. ALLEN'S ZYLOBALSAMUM, another preparation for the Hair; clear and transparent, without sediment. It is very simple and often produces wonderful results. Its great superiority and economy [illegible]
Sold by all Druggists.
[illegible]

Miscellaneous.

COLORED SENATORS.

A writer in *The Richmond Journal*, in sketching the prominent members of the Virginia Senate, thus notices the five colored Senators:—

J. W. D. BLAND.

Mr. Bland, of Prince Edward, who graduated in the Convention School, is by common consent, the spokesman of his brethren. He displays far more than average ability, speaks grammatically, and debates well; is never disconcerted or at a loss for a proper phrase. He is bold enough to dispute points and argue motions with the best of them. So, too, he can draw a resolution with singular perspicuity and point, and his "Mr. President" is as emphatic as any uttered on the floor. In person, Mr. Bland is comely, skin dark, but not decidedly black; face well rounded, and when he speaks he shows a fine set of teeth. He dresses well, and looks altogether like one who was inwardly content with, if not proud of his lot. There is no use of saying on which side J. W. D. Bland votes.

J. D. LYONS.

Dr. Lyons—for he is a graduate, or, at least, a practitioner of medicine—is from York county. He is a new comer into the political field; but as he hasn't spoken on any subject yet, we have no means of judging of his oratorical powers, as compared with those of his colleague, Mr. Bland. But of his personal appearance we can say, candidly, that he is the most elegantly gotten up of any of his brethren. His dress is faultless. In form he is an Apollo; in complexion an olive—very bright; eyes large and lustrous; hair short, soft and silky. He must be very young, certainly not over twenty-two or twenty-three. A Republican.

GEORGE TEAMOH,

of Norfolk county, was a member of the Convention, where he was particularly noted for his onslaught upon the Conservative newspapers of this city, the reporters of which used to maliciously fabricate plagues for him. Thus, not unfrequently Mr. Teamoh would rise to a "personal explanation," with the obnoxious paper in his hand, which in the end would be demolished. Mr. Teamoh is a shrewd politician, and a close but not able debater. There is nothing striking in his appearance.

JOHN ROBINSON,

of Amelia, is a bright mulatto, nearly white; face beardless, head large, dress plain. He seldom speaks, but usually conveys his sentiment through his ballot.

W. P. MOSELY,

of Goochland, is a large, benevolent-looking colored man; well-developed head and brow; firm, large mouth, set around with iron-gray whiskers. He is well educated, but makes no display of his intelligence.

FROM WILBERFORCE.

"MR. EDITOR:—The brick work of the central building is done. The carpenters are busy at work preparing the interior part. If the Baltimore Conference will favor us with the erection of the East Wing of the building, we will have an imposing monument to our race and country. The school is progressing pleasingly, and our numbers are increasing nearly weekly. Our prospects for educational success are cheering. If the brethren only rally to our aid with the portion of the one dollar money due her, we will see Wilberforce University moving in the majesty of the once famous Athens. Bishop Payne seems to endure the arduous duties of the Theological Department surprisingly well. Prof. Adams and lady are carrying on the moral and intellectual studies of the other Departments, with ability and earnestness. We have been blessed with a revival of religion, which has resulted in some hopeful conversions to God. Those who are standing aloof from Him are perceptibly operated upon by the Spirit.

Pray for our moral, intellectual, financial and spiritual welfare.

Yours fraternally,
I. H. WELCH, P. S.

Wilberforce University,
Xenia, Ohio, Oct. 18.

A. M. E. CHURCH NEWS.

DEAR BRO. EDITOR:—When I came on to the Piqua Circuit, last April, I found this charge something like a picked bird. There was not a quarterly conference journal, nor a church record on the whole circuit, notwithstanding this circuit is some four years old. Since it was divided, or called the Carthagena circuit, not even a class book could be found to give correct account of the membership at any one point on the circuit. So we had to go to work and fit out a stock of proper books, in order to record what we did as we went along. Now, whoever comes after my departure, will certainly know that there was a minister on the Piqua circuit, in the year 1869. They will see a book of the records, containing an account of the collections made at each point, and for what purpose; of the marriages, baptisms, and the Lord's Supper, deaths, members on probation, or in full communion with the church, &c., &c. Well, they would not see much yet collected for the Book Concern, or Wilberforce University, nor for the Bishop, and nothing for the Missionary cause. Do you ask me why? Let me answer you that this circuit is so much in the condition of a regular mission field, that I am unable to decide the difference, only as to the name. Generally, names distinguish the ability or inability of a field of labor. Among us, as a Methodist people, a circuit, generally understood, means self-sustaining; and a mission, not self-sustaining. Will this suffice as a hint on this point? But some one might say that I am running down my own field of labor; not so; I have as generous a people as any. I have taken in only five members since I have been here, and seven have taken letters for other parts of the country, leaving me a membership of 121, and a great many of them are like panic-stricken soldiers, on a disorderly retreat. My support, until the present time, for a wife and three children, has amounted to $1[illegible]7. My dear people will not fail to come out clear at the end of the year; for in Piqua they are doing well at the present time. They are holding a festival now, for the benefit of their minister. God grant them success. Our quarterly meeting for the second quarter has past. Now I am to *try* my hands and tongue in behalf of the Book Concern and Wilberforce University, for about three weeks, and then I will report the results. Our people in general, on the Piqua circuit, have not been taught the great importance of sustaining our religious and literary institutions; the reason why they should sustain these institutions has not been urged upon them; they have not seen that these institutions, by the grace of God, contain the germinating seeds and principles of our holy religion. The grand epoch has come for a cultivated ministry, and cultivated people too. The ministers must be educated. Accept of this, and expect no more, until the Book Concern and Wilberforce shall have a push upward. Yours truly,

J. H. PAYNE.

MR. EDITOR:—As the sound of victory is being heard from the Potomac to the Pacific coast, and from the sea shore to the mountain top, let the Georgetown District of the South Carolina Conference speak a word in behalf of the African M. E. Church, and before I give you details, Sir, let me ask you, What was meant by your saying in our valuable paper, the *Recorder*, in June last, that the A. M. E. Church had fifty odd Missionaries in the South? Do you mean to say that those are only regarded as Missionaries who were born the other side of the Potomac? I hope not, dear Editor, for the A. M. E. Church has men here in the Southern work, who are the bone and sinew of Methodism. We are progressing. The Church is exerting a happy influence over our people at large, and our worshiping congregations here are up with the *first*. We have in this Presiding Elder's District, 19 appointments, 5 travelling elders, 14 deacons, 49 local preachers, and 68 exhorters, 7,797 members, 1,125 probationers, 74 Sabbath schools, 4 superintendents, 130 teachers, 3,294 children, 32 churches, (valued at $11,725), 70 preaching places, 379 adults baptized, 588 children, 102 marriages.

You have the outlines of my work that closed up our last quarter, and I can assure the readers of the *Recorder* that we have here an interesting field of labor. Our Missionaries are at their work day and night, and a more devoted set of men cannot be found in any part of our Lord's vineyard. At all the points, save two, three fourths of their support is made by their own hands, and it may be asked, Why is that the case? If the people love God, and the fields are interesting, why are not the ministers supported? The answer is, no lands, no houses, unprecedented drought, short harvest, heavy taxes, and high prices for every thing. But our people are coming up to this great work of self-sustaining, and I trust the day will come, Mr Editor, when they will no longer *ask* and *not get*, but will have to give to those that need. Our numbers are increasing by scores and hundreds, and if the Missionary Society could have given us help, so that we could have sent men into new fields, thousands would have been added to our grand concoction, the African Methodist Episcopal Church. But we thank God for all that He has done, and trust Him for what He has promised to all His faithful servants in the end, and to His name be all the praise. Truly yours,

A. THOS. CARR, P. E.,
Georgetown Dist., South Carolina Conference.
Oct 15, 1869.

MR. EDITOR:—My charge is in good condition, spiritually; financially, pressed, as we are laboring under a heavy debt of $1,600 on our church, which will be due in about 18 months, and we have on hand but about $380. So you see what we will have to do this year to save our church. We made a rally on Sabbath last for the Book Concern, as desired, with some success. We raised $12.25. You will pardon our small effort, and take the "will for the deed." Would have been able to raise more, only our financial pressure prevents. Yours for the Church,

E. C. JOINER.

Quincy, Ill., Oct. 17, 1869.

MAGAZINES, &c.

THE LITTLE CORPORAL. Alf. L. Sewall & Co. Chicago. $1.00 per year.

The November No. fully sustains the reputation The Little Corporal has achieved.

THE AMERICAN PHRENOLOGICAL JOURNAL. S. R. Wells, N. Y. $3.00 per annum.

The November No. is one of more than usual beauty and interest. Hon. Asa Packer, the late Gen. Rawlings, and Wm. Pitt Fessenden, are each presented in profile form to the reader.

The editor very aptly asks, "Why should we not seek the moderate number of 50,000, instead of being content with 30,000 subscribers?" No reason in the world, my dear Prof., and if the people would consult their own interest, they would give you the 100,000, which you were in half a mind to ask for.

THE MANUFACTURER AND BUILDER. Western & Co., 37 Park Row, N. Y. $1.50 per annum.

This Journal usually comes full of "tit bits" of information drawn from Science, History, Religion, &c., with such an amount of original matter, that ought to make its presence on the table of very many, indispensable.

PACKARD'S MONTHLY. S. S. Packard, 937 Broadway, New York.

In the November No. Packard gives his readers gospel measure, in the words of the good old Methodist lady, "shaken and running over." If this energetic publisher does not succeed in making one of the most readable of the monthlies, it will certainly not be for want of energy and tact. He is never weary in well doing.

OUR SCHOOL DAY VISITOR. Daughaday & Becker, Walnut street, Phila. $1.25 per year.

We most heartily recommend this monthly to our boys and girls. *Humanitas* ought to have had the pluck required by all successful naturalists, and seen the completion of the nest, which he tells in such a fluent style.

SUNDAY MAGAZINE. Edited by Dr. Guthrie, and published by J. B. Lippincott & Co., Phila. $3.50 per annum.

All the articles are happily and learnedly presented to the reader; while the mechanical "get up" of it is all that could be desired.

GOOD HEALTH. Alex. Moore, 21 Franklin street, Boston. $2.00 per annum.

The most important truths are here presented in a fresh and readable manner. Dr. Both's article, "Our Drinks," is certainly subject to severe stricture. It will certainly give a good degree of comfort to those who only "taste."

Married.

HOLLIN—ELLIS.—On Sept. 6th, 1869, by Rev. A. C. Crippen, Mr. Jos. Hollin, of Coayman, N. Y., to Mrs. Julia A. Ellis, of Buffalo.

GASTON—INGRAM.—On Sept. 7th, 1869, by the same, Mr. Percy Gaston to Mrs. Elizabeth Ingram, all of Buffalo, N. Y.

HOOPER—DAVENGER.—On the 30th of May last, in the city of Chicago, Illinois, by the Rev. A. McIntosh, Mr. Benjamin F. Hooper to Mrs. Elizabeth Davenger, both of Philadelphia, Pa.

(This notice should have appeared at the proper time, but was neglected by the officiating minister.)

BISHOP WAYMAN'S APPOINTMENTS FOR OCTOBER AND NOVEMBER.

Thursday, Oct. 28, At home.
Sunday, Oct. 31, Dedication, Union Bethel, Baltimore, Md.
Monday night, Nov. 1, Crowdensville, Md.
Wednesday night, Nov. 3, Providence Chapel, Md.
Sunday, Nov. 7, Eastville, Va.
Wednesday night, Nov. 10, Lutherville, Md.
Thursday, Nov. 11, at home.
Sunday, Nov. 14, Richmond, Va.
Tuesday night, Nov. 16, Farmville, Va.
Thursday, Nov. 18, at home.
Sunday, Nov. 21, Annapolis, Md.

GENERAL BOOK STEWARD'S APPOINTMENTS.

23d, Opelika, Ala. Saturday, Oct. 23d to Wednesday 27th, Columbus, Ga. Wednesday, Oct. 27th, to Friday 29th, Thomaston, Ga. Friday, Oct. 29th to Monday, Nov. 1st, Macon, Ga. Monday, Nov. 1st to Tuesday 2nd, Americus, Ga. Tuesday, Nov. 2nd to Wednesday 3d, Cuthbert, Ga. Wednesday, Nov. 3d to Thursday 4th, Eufaula, Ala. Thursday, Nov. 4th to Friday 5th, Tallahassee, Fla. Friday, Nov. 5th to Saturday 6th, Monticello, Fla. Saturday, Nov. 6th to Monday 8th, Jacksonville, Fla. Monday, Nov. 8th to Tuesday 16th, Savannah, Ga. Tuesday, Nov. 16th to Friday 19th, Augusta, Ga. Friday, Nov. 19th to Tuesday 23d, Charleston, S. C. Tuesday, Nov. 23d to Thursday 25th, Columbia, S. C. Thursday, Nov. 25th to Monday 29th, Wilmington, N. C. Monday, Nov. 29th to Wednesday, Dec. 1st, Raleigh, N. C.

A. L. K. STANFORD.

CONFERENCE CALENDAR FOR 1869.

Texas Conference, San Antonio, Jan. 20, Bishop Shorter.
Mississippi Conference, Natchez, Dec. 1, Bishop Shorter.
Louisiana Conference, Baton Rouge, Dec. 15, Bishop Shorter. tf.

NOTICE.

To all whom it may concern:—The Executive Committee of Wilberforce University will meet on the first Thursday of each month at 6 o'clock, P. M.

All communications to the committee should be addressed to JOHN A. CLARK, Box 182, Xenia, Ohio.

Wilberforce, Oct. 20th.

NOTICE.

Our missionary demonstration was quite a success. I raised at Waters' Chapel $75.25. I am now on my way to pay my family a visit at New Bedford, Mass.

REV. J. MITCHELL.

NOTICE.—Joseph H. Cole, restaurant, No. 418 South Sixth street, above Lombard, opposite Bethel Church, where he keeps always on hand the very best oysters and other refreshments. Hoping that his old friends and the public generally will give him a call.

August 5—6m.

KENTUCKY CONFERENCE HIGH SCHOOL, LOUISVILLE, KY.

This Institution was established in accordance with a resolution passed at the Second Session of the Kentucky Conference of the A. M. E. Church, held at Lexington, Aug. 21—29, and is intended to be a preparatory school to Wilberforce University. There will also be formed a Theological Class, which will afford rare advantages to young men having in view the Gospel Ministry. Competent assistance has been procured and no pains will be spared to make the school one of the best in the State. For further information or circulars address

R. G. MORTIMER, Louisville, Ky.

sept. 18—3mo.

☞ *Information Wanted*, of my son John Mayhanke, born in Columbia, S. C., with his mother, Charlotte Mayhanke, was sold to Phillip Killyon, and brought to Augusta Co., Virginia, six years before the war. When last seen was in 1865, between Fairfax C. H. and Centreville. He was with the 25th N. Y. Regiment, whose time had expired, and they were on their way home. Any information thankfully received.

Address, LOUIS MOTAIN, 1013 Lombard St., Philadelphia.
oct.30-1m.

☞ Information wanted of Rose Jackson, a daughter of John and Mary Benson. She moved from Harper's Ferry to Chambersburg in 1863, in the family of Edward Whiten and left it for Philadelphia about four years ago. Any information of her will be thankfully received. Address MARK BANSON, Frederick City, Md.
Oct2 1m

☞ Information is wanted of Mrs Hester Thomas, formerly of Philadelphia. When last heard from she was in Washington City, D. C. Any information gladly received. Address ELIZABETH GONINES, Chatham, D. C.
Oct2 1m

☞ Information wanted.—Mrs. Marina Campbell, wife of Virgil Campbell, of Stockton, wishes to obtain information of the following relatives, viz.: her brother, Nelson Bishop and her sister Dailly Brown, who in 1852, lived in the upper part of Sevier county, Arkansas. Also of William, George and Rose Jackson of the same place. Any information of the above named persons will be thankfully received. Address Mrs. Campbell, care of P. A. Bell, Editor *Elevator*, San Francisco. oct9—2m

☞ Information wanted of my daughter, Maria Francis Wicber; she was owned by the widow Polly Wicber, who lived near the Red Sulphur Springs, between Centreville and Peterstown, Monroe county, Va. Any one knowing of the whereabouts of said person, or that of Amy Wicber, will confer a great favor by writing me in care of Rev. W. H. Hunter, Pittsburg, Pa.

EDIE WICBER, Pittsburg, Pa.
aug28-2m

☞ Tanner's Apology for one dollar. Every preacher in the connection ought to have it. Especially he ought to have it who is ignorant of African Methodism. Send on one dollar. 25 cents in addition for postage. Address *Box* 2975. tf.

NOTICE.

MISSION ROOMS A. M. E. CHURCH,
No. 12 Saratoga St., Baltimore, Md.

All letters and matters pertaining to the Missionary Society of the African M. E. Church, and all monies belonging to or intended for said Society, must be directed to No. 12 Saratoga street, Baltimore.

JAS. A. HANDY, Cor. Sec.

July 25.—tf.

Advertisement.

DOUGLASS' STUDIO.

FORTRAITS, BANNERS, SIGNS,
(PICTORIAL AND LETTERED,)
PAINTED BY
R. DOUGLASS,
207 *South Seventh St.*
oct 23-1m. PHILADELPHIA.

MEAD & MILLS.

New Dry Goods and Trimming Store.

HOSIERY, DRESS, AND REGALIA TRIMMINGS OF EVERY VARIETY.

The undersigned, having purchased the DRY GOODS AND TRIMMING STORE of Mrs. S. Shorter Hawkins, No. 615 Lombard Street, will continue to keep constantly on hand a full, fashionable, and splendid assortment of Dry Goods and Trimmings calculated to suit all seasons—at the LOWEST MARKET PRICES.

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THE CHRISTIAN RECORDER

"ETHIOPIA SHALL SOON STRETCH OUT HER HANDS UNTO GOD."

B. T. TANNER, Editor. } Organ of the African Methodist Episcopal Church. { *A. L. STANFORD, General Book Steward.*

New Series, No. 22. PHILADELPHIA, NOVEMBER 6, 1869. Vol. IX, No. 439.

Poetry.

For the Christian Recorder.

"NON ENIM EST ACCEPTIO PERSONAREM APUD DEUM."

VULGATE.

Shall He who made the Human race—
Who bade it live,
And walk the earth with lordly pace,
To have and give:
Who gave to each a form of common earth,
A common spirit gave
To races all, the white, the black, the swarth;
Shall He play cruel knave?
(O! sacrilegious thought) and in His dealings
Manifest 'mong men—His creatures, partial feelings?

Shall He who rules as Sovereign King,
Who rules right well;
Whose truth the cycled voices sing—
In sweet notes tell
Of this ONE government, whose edicts all
And every one, are right.
Shall He, before whose rod the nations fall,
Worse be than a despot?
(O! sacrilegious thought) and in His dealings
Manifest 'mong men—his subjects, partial feelings?

Shall He who is the Parent of
The sons of men,
Of whose love general, the proof
Is daily given
In sunlight and in shade, in life, in death,
Which come to high and low—
Shall God, from whom all have their birth,
A cruel favor show,
(O! sacrilegious thought) and in His dealings
Manifest 'mong men—His children, partial feelings?

Shall He who is to be the Judge
Of every man,
Whose shadow is the sure refuge
Where each, all, can
Go, and find the expectant hope fulfilled—
Justice's high hope, and true,
Say, shall the heart of this last Judge be filled
With wrath 'gainst e'en a few,
(Most sacrilegious thought) and in His dealings
Manifest 'mong men—the accursed, partial feelings?

O no, the Maker, who is God,
Is just and kind
To all, o'er whom He sways the rod
As King; and blind
Is He, who holds the scales, lest He might see
The rich man or the poor.
The universal Father looks with glee
T'ward every clime and shore,
The last great Judge of Earth, in all His dealings,
Will ne'er make manifest 'mong men, partial feelings.

For the Christian Recorder.

JOVINIAN—HYACINTHE.

B. T. T.

CONCLUDED.

In 1849 he was ordained priest, and was shortly afterwards offered the chair of Philosophy, in the famed city of Avignon. From Avignon he went to Nantes as Professor of Theology. It was in 1859 that he entered the convent of the Barefooted Carmelites; and such was the culture of his head and his heart, that he soon rose to the position of a Superior. He was appointed to preach the Advent sermons in Bordeaux in 1863; the Lenten sermons at Perigaux, in 1864; and in the summer of the same year he was sent to Paris; where, as pastor of the Church of Madeleine, he achieved a brilliant success. To one so eloquent and cultivated, nothing short of the grand cathedral, Notre Dame, would suffice; and at the call of the Archbishop he entered it to preach, with more *eclat* than ever a Frankish king had done to be crowned. From this celebrated church, made memorable by the eloquence of Bossuet and Massillon, he gave vent to such liberal sentiments, as attracted to him the attention of both priests and people; the one to censure, the other to applaud. Nor did he utter liberal sentiments in the Church of *Our Lady* alone; he embraced every opportunity to give vent to the free thoughts that welled up from his soul. He who reviews his history, can readily credit his declaration to the correspondent of the N. Y. *Tribune*, that he has always been a liberal, and opposed to Ultramontanism.

In 1862 we hear him say: "'I have wandered over the world,' 'and have everywhere found only germs of intelligence and atoms of understanding. I have entered the cloister and have there only met with abortive saints.'"

In 1863 he gave utterance to such sentiments that the Superior-General of his Order declared that "they occasioned a great scandal in Catholic Europe."

In 1867 he said, "'It is not by hypocrisy,' 'that the bad priest dishonors his ministry. Hypocrisy is a thing vulgar and base, soon unmasked, which cannot long deceive any one; but it is by that cold, cruel Pharisaism, which puts the letter in place of the spirit, the dogma in place of charity, in a religion which is all love.'"

In 1868 when questioned as to his course, without in any way apologizing for it, he excused himself by saying, "I avoid mixing the Paris convent, and the Order of Mt. Carmel with these matters."

But it was at the Peace Congress held at Paris, in June, 1869, that Pere Hyacinthe gave unmistakable evidence of his intention to break off the shackles of the Cloister, and of the Romish Church. Our readers, doubtless, remember what a thrill the bold words there uttered, sent through Christendom. "There was place, uttered the bold preacher, under the sun of the civilized world, only for three religions, the Jewish, Catholic, and Protestant." To which an Ultramontane journal retorts, that such a declaration is "to crucify Jesus Christ between two thieves."

That speech was too much for his constant friend and Superior-General Dominique De St. Joseph, and in a letter which it occasioned, dated July 22d, he says, "I can, therefore, no longer tolerate your continuing to compromise the entire order by your speeches or writings, no more than I can tolerate our holy habit appearing at meetings that are not in harmony with our profession as Barefooted Carmelites. Therefore, in the interest of your soul and of our holy order, I order you formally, by this present, not in the future to print any letters or speeches; to speak outside the churches; to be present at the Chambers; to take part in the Peace League, or any other meeting which has not an exclusively Catholic and religious object. I hope you will obey with docility and even with love."

For two months Hyacinthe brooded over this command. His answer to it is known to the world. For what does Pere Hyacinthe plead? What does he sanction in the Catholic church? What does he oppose? is he a Catholic? or are the words of the Protestant, Martin Ferehood, who said to Hyacinthe, after hearing him preach, "I do not know that I am a Catholic, but I know nothing, if you are not a Protestant"—true?

Whatever Hyacinthe is, other than a good Catholic, is to be gleaned from his celebrated letter, taken in connection with his past life. That letter is a marvel. It has all the heat of haste, all the coolness of maturity. Its spirit is infinitely mightier than its letter. It strikes not at the fruit of the tree, but at its roots.

The *Catholic Unity*, an Ultramontane sheet, gives it the following honest dissection:

"In this letter Father Hyacinthe declares: 1. That he will leave the pulpit of Notre Dame because he cannot employ 'a language perverted by dictation or mutilated by reticence.' 2. That he will leave 'his convent,' which has become 'a prison of the soul.' 3. That he protests against maxims and practices called Roman, but which are not Christian. 4. That he also protests against 'the sacrilegious perversion of the Gospels trampled under foot by the pharisaism of a new law.' 5. He appeals to the council for a remedy. 6. Finally, if the council does not decide in the sense of the writings of Father Hyacinthe, he will appeal from it to another council 'representing the Universal Church.'"

What is the gist of these declarations on the part of the Father? Certainly it is that Rome has erred—to say which, is to say everything. Churchly infallibility is the root through which Romanism receives its life. Dig it up, and she dies—dies as Rome, lives as Christian—dies as *the* Church, lives as *a* Church—dies as a part, lives as a whole.

To conclude, Jovinian struck at the fruit of a system, Hyacinthe strikes for the roots. Jovinian went for cutting down, Hyacinthe for digging up; the former used an axe, the latter a spade. Jovinian failed, will Hyacinthe succeed? two councils condemned the Italian, will one condemn the Gaul?

Reason failed to bring the first Rome to her senses; we very much fear it will fail to bring the second. Dismemberment and destruction must be meted out. God's finger really seems to point to the terrible remedy in regard to the papacy. If thus the world must prepare to take up—not exactly the cry that once the Romans themselves wafted from the Adriatic to the Tyrrhenean, "*Delenda est Carthago,*" but "*Delenda est Roma.*"

For the Christian Recorder.

IMPORTANCE OF THE STUDY OF LANGUAGES.

BY REV. D. AUGUSTUS STRAKER

Teacher of Languages in Kentucky Conference High School.

Whether language be the pure gift of God conveyed in vocal sounds to the listening ear, or the invention of man contrived for the purpose of communication or neither; but the spontaneous result of man's organization, is a question not yet determined by Philologists. But in my humble opinion man viewed in all his phases, seems to support more fully the second of the afore mentioned opinions. Language is the outgrowth of a necessity, either political, scientific, social, or any other manner in which it is used by mankind. As new ideas germinate in a fertile mind, they often come forth in different forms of expression. As science, politics, social and civil manners are born and grow, so new terms are invented. So that the importance of the study of language is seen, in enabling those who pursue it to become more fully acquainted with those circumstances, and people out of which it came forth, and last, but not least it is the great means of proof of the unity of race, and also satisfactory evidence and basis of the Scriptures. Take in the first instance science. It is not the peculiar privilege of one race of people, but it is to some extent possessed by all mankind. The English, French, Spaniards and Italians, Greeks and Romans, have all given to man their scientific inventions. They have all had and still have their forms of politics, social manners and customs, which have been dispersed throughout the world in the respective languages of the people with whom they originated, and are to be found translated into the most commonly used language—the English. But no translator, ever translated by his human exertion any volume of any kind, before having studied and become conversant with the original language in which it was found, through which he makes himself acquainted with the people, their customs and manners. For in no manner can one become so conversant with a people as by being skilled in their tongue. There are some selfish persons who, themselves have made the study of different languages a special pursuit, yet are adverse to the humble mechanic's making a similar pursuit—upon the plea, that such should be left alone for more practical and useful information. This is obnoxious. The study of different languages should be pursued by all who find an opportunity for so doing. It is needed by all classes and conditions and professions and ranks. The Doctor, Lawyer, Statesman and Clergyman—all have the need. This last class of individuals especially have great need. It is impossible to have a well-grounded knowledge of the Scriptures without a knowledge of the languages in which they were first written or spoken. I would have the opinion of those who say that the study of Greek is not essential to a full acquaintance with the Bible and its teachings, locked up in an iron chest and thrown into the great deep. Who has studied the many translations through which the Bible has passed without feeling the facility it has given him to elucidate and teach the blessed word. The single powerful steed attached to a wagon—feels fully capable of carrying his load along the level road; but when hills and mountains encompass his path—it then needs a *team*. Is it wise then that the clergyman should go along satisfied with his single horse-power—the English language—never expecting to meet the hills and mountains which the Infidel would successfully build to obstruct the Christian in his path? Moreover there are many words, phrases and sentences which have remained unaltered in the original, and which have no significant synonym in English—how are these to be disposed of when necessary in explanation? Don't the student see the absurdity of the doctrine against the study of languages, when he meets, in his readings Greek, Latin, French, German or Hebrew quotations and finds himself in the predicament of the "boy going to Salem but not being able to read the description on the guide post—took the wrong road."

Again "the careful study of any language cannot fail," says an eminent author, "to make the student acquainted with the laws of the human mind." The origin and formation of the words and the structure of sentences, taken as a whole, are but a counterpart of these mental phenomena which have been collected and classified by the masters of mental science. You understand the intellect of a nation by its language. It is too, says Niebuhr in his preface to Rome, "only by means of their language that we are able to trace the history and migration of the early inhabitants of different places." Take the instance given by Cassell in his English Language—"*Wansbeck—Water.*" From the compound of this word we immediately recognise three changes of inhabitants—Celtic, German, and Saxon. The word *God* means deity with us; but a knowledge of its original in the Anglo-Saxon, i. e., the Good, adds considerable force to its meaning. Instances could be multiplied; but that it is not the intention of the writer to enter into detail, but merely to awaken thought in the minds of those who take the *ipse dixit* of others to be fact without ever inquiring the *why* or the *wherefore*. The study of different languages enables us to see their connection, similarity and common origin, and also to see the same in *mankind*. It has been a long disputed point concerning which was the most ancient language; but it has never been disputed that there was but one language, until the confusion of tongues at Babel, of which there is satisfactory evidence in the declaration in Genesis that the whole earth was "of one language and one speech." Yet we know that there are at the present time several different languages, which by their analogies and affinities point to a common origin in their possessors. The following examples are, I trust, sufficient in the present purpose to prove this: The words *mother, father*, are English; but we trace affinitively in French *mère, père*, in the Latin mater pater, in the Greek μητηρ, πατηρ, in the German *mutter fader*. Now these instances undoubtedly show that they have lost their identity with the primitive language, whichever it may be, in the same manner as men have lost theirs in relation to our first parents. By difference of occupation, difference of climate, and in words also the difference of improvement in sciences. 1. Difference of occupation proves this in the low Irish, who are employed to macadamize our roads. These have an entirely different use of terms to the geologist. 2. The difference of improvement in sciences and the arts of life. The anatomist speaks of the various parts of the human frame, using entirely different terms to those uneducated in the science. The washerwoman describes the means of removing a stain from a garment, using different terms to the chemist, and so on. 3. Difference of climate produces also new terms. In short I close, in favour of the study and requirement of different languages. I say—learn a foreign language as you learn your mother tongue.

Louisville, Ky., Oct. 23

BISHOP WAYMAN'S APPOINTMENTS FOR OCTOBER AND NOVEMBER.

Sunday, Nov. 7, Eastville, Va.
Wednesday night, Nov. 10, Lutherville, Md.
Thursday, Nov. 11, at home.
Sunday, Nov. 14, Richmond, Va.
Tuesday night, Nov. 16, Farmville, Va.
Thursday, Nov. 18, at home.
Sunday, Nov. 21, Annapolis, Md.

BISHOP J. P. CAMPBELL'S APPOINTMENTS.

Nov. 6th, 7th and 8th, Penningtonville circuit, Pa.
Nov. 9th and 10th, Norristown circuit, Pa.
Nov. 14th and 15th, Snow Hill circuit, N. J.
Nov. 16th and 17th, Burlington, circuit, N. J.

THE ORIGIN OF THE NEGRO RACE;
AND,
Does the Negro rest under the Noachic Curse?
BY B. T. TANNER.
With a letter from Bishop J. P. Campbell
Just Issued. Single Nos. 25cts.

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BY
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The Christian Recorder.

Philadelphia, Saturday Nov. 6, 1869.

☞ Will some one be kind enough to tell us what has become of the *Western Christian Advocate?* Our last copy is dated way back in September. Also, the *Colored Citizen*.

☞ The *Richmond Tribune* is the name of a new journal commenced in that city. Its editors are E. V. Clark and Wm. Howard Day. The *Tribune* is devoted to Politics, Literature, Education, Agriculture and Protective Labor. How it will get along without Religion we do not know. We extend to it a hearty shake of the hand, and bid it God speed.

☞ The good people of Union Church, Coates Street, are to have quite a treat in the shape of a Lecture from Mrs. Joanna Hanley. Mrs. Hanley has been teaching for a number of years, in North Carolina, at least while it was possible for her to teach there, and her lecture is interspersed with the most lively incidents. She has written a book—the life of her husband; which is endorsed by good judges. A copy of it can be procured on the evening of the lecture. As it is free, and as Gen. Gregory will be present, we look for a crowd.

☞ In a letter received from one of the leading colored politicians of the State of Mississippi, he says:

> "With us here it is not a struggle for an idea—but for liberty itself. The Dent arrangement is a cheat—it is a sale of the Legislature and county offices to the Democrats. If they succeed, colored men's political equality will have no practical existence. Men may read of it in the Constitution, but will look for it in vain in the Commonwealth."

☞ Rev. Jeremiah Murray of the Attleboro circuit is doing a good work. We visited him during the last week, and found him in love with his own people, and of a good report of all classes without—especially the white Christians of his neighborhood. We laid the corner-stone of a new church for him at New Hope, and from indications it will soon be completed. We preached in the old chapel that has afforded shelter to worshippers for forty years. In it have preached men who sat in the Convention of 1816; in it Bishop Quinn preached, when a travelling deacon; in it Bishop Campbell has preached, and we esteemed ourselves honored when permitted to stand in the holy place and preach Christ, the Stone refused by the builders. May God give them success in their present undertaking.

At night we preached for the white congregation of Rev. Mr. McCoomis', who kindly gave Bro. Murray a collection.

☞ By the liberality of Wm. Still, Esq., and the kindness of Miss E. T. Greenfield and two of her young "Swans," the old folks at the Home were given quite a treat on last Monday evening, in the shape of ice cream and good singing. Both the cream and the singing were of the first order; and the old ladies enjoyed it much. They were down stairs in full force, and we are sure Miss Greenfield never sang to a more appreciative audience than they.

After the repast John P. Green, Esq., of Cleveland, a young law student in the office of Judge ——, made a few remarks, apt and assuring. Though no professional singer, yet did the daughter of Mr. Still, Miss Carrie execute, "*Shall we gather at the river?*" in a manner the most creditable. The whole evening passed away most delightfully.

☞ Night School.—The night school taught last winter in Brown's Hall by Prof. White and Miss M. Mashin has been re-opened for the accommodation of adult pupils during the ensuing winter. It has been remarked that, while the adult colored people of the South rush toward every opportunity presented them to improve the mind, the colored adults of the North treat the matter with indifference. To one who has visited both sections of the country, this difference will appear only to be too true. We need not say that it is to be lamented, yet upon the heads of those only who offend will this weight come. The time is passing swiftly, and the thoughts of the people is changing rapidly in regard to us. They will very shortly stop the old way of lumping all negroes together, and passing general judgment on all. It will be with us, as with others; a wise man will get a wise man's reward, an ignorant man will get an ignorant man's reward.

Let, then, our people, our fathers and mothers, embrace this, and every opportunity presented. The teachers will be glad to be employed the two hours the session lasts. Remember, it is in Brown's Hall.

PHYSICIANS—MINISTERS.

> "If physicians are so indolent that they do not read, or so penurious that they do not keep themselves posted in all the magnificent discoveries of the times, suffering humanity is the loser."—*Dr. Buchanan*

Equally true is it, in regard to the ministry and the Church. If ministers are too indolent to read, or too penurious to keep themselves posted, the Church with which they are connected must suffer; aye more, the Church general must suffer. It is only by keeping posted, that the wisdom of this world can be confused and confounded. This worldly wisdom must be met—it must be resisted. It is soaring into heaven, it is delving into the earth, to find facts with which to strike down our faith. Nor will it be too careful in jumping at conclusions. The venom of the heart will poison the logic of the head. The Church must be prepared to meet them; to the end that the faithful may be assured, and that sinners may be converted, she must give herself to study.

How eminently true is this of the A. M. E Church. How sadly do we need ministers who are not "too indolent to study," nor "too penurious to keep posted" on the march of science as it effects religion. God grant them unto us—grant us men who will study to show themselves approved.

RELIGION IN CUBA AND PORTO RICO.

God by the voice of His providence tells His church and people, that all things are ready in these islands for the unbinding of His word. The decree of the Cortes, establishing unrestricted liberty of religion in Cuba and Porto Rico, was promulgated in Havana, Oct 25. We are told that it is received with general satisfaction. Of the three leading journals, the *Voz de Cuba* praises it; the *Diario* is neutral, the *Prenza* is dissatisfied. We may count the *Diario* on the right side, for neutrality with Catholicism, is opposition—not to approve, is to condemn. With this condition of popular sentiment, the advance of Protestantism will be smooth, and we may hope, rapid. A dispatch from Havana tells us already, that a Protestant church is to be established in that city. Whence it is to come, or of what persuasion we are not told. What is to be the action of the American churches we know not. But we may rely upon it, they will not be behindhand.

Here now is a fine field for wide awake Methodism; and we somehow think that we have read, or been told, that the M. E. Church has already empowered her Bishops to act, when in their judgment, they think it prudent. Indeed we know we have. Very shortly then we expect to hear of a Methodist mission in these islands—especially Cuba. But will it be to the Spaniards, the Creoles, or the Negroes? Some one replies, To all who may come. General work here, as elsewhere, will accomplish some good, but particular work will accomplish more. It is a good old Methodist doctrine not only to preach, but to preach "where you are needed most." That is, recognise the workings of Providence. The people whom Providence have permitted to remain longest in the dark, ought to be the first to receive the light. Feed the hungriest first. So we trust it will be in the evangelisation of Cuba. Let the Methodist missionaries, who shall go to that island, not only preach, but preach "where they are most needed." If thus they do, we have no doubt that the half million of our people in that island will be cared for.

But what are we doing as a church? If our fathers thirty years ago could send a missionary to Hayti, can not we send one to Cuba? What they did with 20,000, cannot we do with 225,000? Surely the time has come when the dry bones in the valley of African Methodism must hear the cry of the Lord's prophet. We must become a missionary church, or, in the words of Bishop Wayman, "*we must go to the wall.*" The Bishop has an apt way of stating important truths. This is one of them. God may for a time tolerate a selfish Christian, but a selfish church—it will only be for a time. We trust our Bishops are prepared for this eventful crisis for good doing. Let them count on the support of the church. It will be given just as sure as there is a Holy Spirit. Bishop Shorter has in his district, brethren who speak the Spanish more fluently than they do the English—brethren, ready to enter into the good work. We believe Bishop Brown has the same. Will not these brethren be employed? We feel sure that Secretary Handy will second any such effort. In the meantime let the Bishops, and the Secretary, and the ministers be stirring up the people by writing for the Recorder.

FATHER PETERS.

What Peter Cartwright is to the M. E Church, Charles H. Peters is to the A. M. E. Church. Father Peters is now in his 88th year. He was licensed in his 17th year, and consequently has been for sixty-nine years in the itinerant harness. A Marylander by birth, he partakes in no small measure of that genius which seems peculiar to her colored sons. After procuring his freedom in Winchester, Va., whither he had been taken from Maryland, he removed to Brownsville, Pa., where he joined the A. M. E. Church. This was in 1836. Removed to Pittsburg in 1837, taught school the remainder of the year, and in 1838, joined the Ohio Conference, which met at Cincinnati. His first year was spent upon the Chillicothe circuit, of which he says:

> "I found one hundred and seventy-two members in the several churches of Chillicothe, Big Bottom, Piketon, Portsmouth, Gallipolis and Jackson; preached seventy-one sermons, and received a salary of $50. But my success was small, with hard traveling (it being at least two hundred miles round the circuit), where there was no turnpike, and very often no road—through woods where I was often obliged to mark the trees, in order to have a knowledge of the way."

October 1st, 1839, he met his Conference in Pittsburg, Bishop Morris Brown presiding. He was appointed thence to the Zanesville circuit, of which he records:

> "I found one hundred and eighty-two members in the several churches of Steubenville, McIntyre, Georgetown, Cadiz, Stillwater, Mt. Pleasant, St. Clairsville, Captina, and Zanesville; baptized twenty-five, and received $63 08."

While traveling this circuit he was often in peril "by land and by water." He thus relates one of his mishaps:

> "In journeying from Captina to Zanesville, by way of Senecaville, I was forced to travel ten miles back on account of high water. In crossing the water here, which was much higher than its banks, I endangered both myself and my horse; but through the mercy of God I escaped. When I struck the pike the wind was very high—so much so that I lost my hat and never found it again. It proved decidedly unpleasant to travel in winter, with nothing save a handkerchief about my head, until I reached a tavern, where I begged an old hat, and then went on my way to my quarterly meeting."

On the 17th of April, 1840, he left his circuit to attend the General Conference, which was to meet in Baltimore. Thus might we follow the footsteps of the old veteran, as he traveled through the West, year in and year out, leading just such a life as made Paul say: "In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in confinement, in tumults, in labors, in watching, in fastings."

We will hear the old gentleman relate one more fact in his life, and close; he says:

> "While in Cincinnati, I went six months to school; for although I was fifty-seven years old, I was still desirous of improving my writing and gaining a more thorough knowledge of the Scriptures. My teacher thought that considering my age, I made very good progress. I wrote to Bishop Brown to inform him of what I was doing. He replied that he was very glad to hear it, and that a man of my age going to school would certainly induce others to do the same."

Hear this ye young men—young preachers of the Gospel! Ye whose letters are almost as difficult to be read as the writer in hieroglyphics—hear it, and mend your ways. If the men who organized and built up our Zion, could go to school at fifty-seven, surely ye are not too old at twenty-seven! Times are pressing, events are portentous, the whole Church demands an educated ministry. Be assured she will have it; peaceably if she can, forcibly if she must. Revolutions never go backward.

Father Peters lives in Lancaster, Ohio. We have gleaned these facts from a small autobiography of his life. Every member ought to have one. It is altogether readable now, it will be invaluable in the future.

In a letter which we have just received from him, he says:

> "I am now in the 88th year of my age, and have been preaching sixty-nine years. I am not able to do anything, and all I get a year is $25 from our annual Conference, and I *am sure the Conference does the best it can.*"

Peters and Cartwright! How similar their career! Peters eighty-eight, Cartwright eighty-six; the former has preached sixty-nine years, the latter sixty-five. Three score years' honest toil, and neither beyond the reach of want! What a comment on our Church system. What sacrifice does it demand for the public good. Beside the sacrifice of the two men, and of the itinerant ranks generally, all the vows of poverty in the Roman hierarchy go for naught.

With the editor of *The Methodist* (in speaking of Cartwright), we say:

> "The Church must not let this venerable man lack anything needful for his comfort."

PUBLISHER'S APPEAL.

I.

To Ministers, Members, and Friends of the A. M. E. Church.

The time has fully come when we should commence active work in canvassing for subscribers to the *Christian Recorder*. Every man, woman, and child who loves the A. M. E. Church should begin at once. Aye, every one who loves the moral and religious interests of the colored people in this country, ought to engage in our fall and winter canvass for the *Christian Recorder*. Because it is the only paper now being published by any colored body of Christians in the land, and its columns are open free to all without respect to sex or denomination, it ought to receive a liberal support. We offer most liberal inducements to all who will engage in the work of extending the circulation of the paper. Every one may obtain a new Discipline, Hymn Book, Tanner's Apology for African Methodism, or receive a cash reward. He may obtain any one or all of these premiums, with but very little trouble on his part. And here is a fine opportunity for the clergyman, using the most energy, to increase the value of his library by obtaining that valuable doctrinal publication, Fletcher's Works. We ought, with a journal so important to the colored community, especially to the A. M. E. Church, as the *Christian Recorder*, and with such liberal offers as we are making to canvassing agents, to add at least 10,000 new subscribers to our list by the first of January, 1870. Let no one say it cannot be done. How can it be possible for the A. M. E. Church, to possess, as she does, 200,000 members, and you cannot induce one out of every twenty to be willing to support their only Church organ? "Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph."

But we only ask for 5,000 new subscribers; that is, this number is required to make our paper self-supporting. Give us the 5,000 and we shall have no cause in the future, as we have done in the past, to take all the profits arising from the sale of our books, the free-will offerings, and Book Concern contributions, to support our paper. Give us the 5,000 by the 1st of January, 1870, and we shall double the size of our sheet, and be placed on a better footing to pay our indebtedness. Can and shall it be done? It can be done if our ministers, members, and friends will enter upon the work promptly and prosecute it faithfully.

II.

To Subscribers and Agents in Arrears.

We are now sending our bills to all those who are in arrears, or who owe for the *Christian Recorder*. There is more than $3,000 due from subscribers, and we most urgently request each one to settle immediately, as we need the money. Some are indebted to three and four years' subscription. A few of this class, neglect to take their papers from the office until the Post Master sends in a written order requesting us to stop the paper, and then complain that they do not get it; and others of this class have the bold effrontery to send an order themselves, when, at the same time, they are in arrears. Can any wonder that the paper had to be suspended so often in the past, when such a course of procedure is practised by subscribers? The present Publisher has only been able to issue the publication weekly without suspension by travelling extensively, soliciting contributions, and the sale of books. And now, as an approaching winter will soon impede his travel, it is hoped that each subscriber in whom we place all confidence will come to our relief, and none will keep us waiting for the amount due us.

The same request is made of all our agents in arrears. Not only those who have been entrusted with books and papers for which returns have not been made, but also those of our ministers who have been on their

charges three months, and have not sent us the proportionment due the Book Concern, per Discipline. To all such we humbly appeal. Dear brethren, do all in your power to collect the small sum of twenty-five cents from each member, and forward us the same immediately, with the names of all who pay, in order that we may publish the same in the *Christian Recorder*. See "Our Helpers'" column, where the two workmen are building the wall, and if your charge is not represented, dear brother, you are one of our agents in arrears. In the last issue of the *Recorder* for the year 1869, we propose to publish under "Our Helpers'" column the names of all who enter the field of canvass for the *Christian Recorder*, the number of subscribers by each secured, the premiums awarded, and the name of each minister or preacher in charge sending the Book Concern Proportionment, with the sum annexed. Other charges in your Conference District, equally as poor as your own, will be represented in "Our Helpers'" column, and why may not yours be?

Send the amount to your humble servant,

A. L. Stanford,
1m. Box 2975, Philadelphia, Pa.

For the Christian Recorder.

SUNDAY-SCHOOL ANNIVERSARY.

Mr. Editor:—The anniversary of the Sunday-schools of the A. M. E. Church took place last evening, in the National Hall, of our city. There was a large attendance, and great enthusiasm was manifested. The Rev. G. Boyer presided and introduced the following speakers: The Revs Murphy, Stiles and Gould. At the conclusion of each gentleman's remarks there was good singing by the Sunday-school children, their instructors and others.

The best feeling seemed to prevail and every one seemed pleased. A banner painted upon silk without a seam, by the artist, R. Douglass, was presented by him on the part of the Committee to the Sunday-school, and was received by Mr. Jos. E. Wilson. Mr. Douglass delivered an address, giving some account of the founders of Sunday-Schools—Robert Raikes and William Fox, of England—of the opposition they met with and how they triumphed. It was maintained by many at the commencement, that Sunday-schools were a desecration of the Sabbath, and a learned and dignified bishop gravely suggested that Sunday-schools should be held on the previous Saturday afternoon.

Mr. D. explained the use of banners, and said they were to be preserved without spot or blemish. He alluded to the "Star Spangled Banner," once stained with the foul blot of slavery, but now by the valor of the white and colored "Boys in Blue," restored to its original brightness. Now it floated pure and unsullied, unstained and stainless, in the free air, kissed by the breezes of every clime, the symbol of liberty to all, the terror of despots and the messenger of hope to the oppressed wherever they were to be found struggling against the power of tyrannic rulers. Mr. Joseph E. Wilson (to whose indomitable resolution and persevering efforts, is the success of "the Banner project" mainly attributable) in receiving it, made some very eloquent remarks. Mr. Wilson is a fluent and easy speaker, and was greatly applauded. The banner was trimmed and finished by Messrs. Wortman, Bros. & Co., of your city. No expense was spared, and the extreme beauty of the trimmings and their great value elicited general admiration. "The composition" on the front, of blue silk, represents the Saviour blessing little children—with the inscription in letters of gold "Suffer little children to come unto me." The principal figure reminds me of the "Christus Consolator" of Ary Scheffer, which was republished in this country with one of the figures—a negro slave in chains—left out. This was before the war, before slavery was abolished. The artist has introduced into the group upon this banner, in a circular composition, a colored mother and her child—the which seems appropriately to illustrate the oneness of the human family. It is a custom among artists, which should be more honored in the breach than the observance, to represent in historic painting executioners—assassins—great villains and diabolical personages in general as persons "guilty of a skin not colored like their own." On this banner all appear as of one blood, and as if conscious that Christ died for all. The figure of the Saviour is central in the painting, and the principal light which emanates from the halo surrounding His head is sufficient to illuminate the whole picture. This is somewhat Rembrantesque! I could also recognize in the painting a figure from Raphael—which, like an apt quotation in a literary effort, gives an additional charm to the composition. The reverse of the banner is of red silk, with the inscription in large gilt letters, "Asbury Sunday school, of Chester City, Delaware Co."

The Committee of Arrangements was indefatigable in their efforts to accommodate all, and I cannot help mentioning Misses Jones, Gibson, Perry, Mesdames Preston, Bryon, and Messrs. Palmer, Waters, Preston, Saunders, Jones, and Wilson, as having by their polite and courteous attentions won the gratitude of the great assemblage. The refreshments were various, delicious, cheap and abundant. After the exercises of the evening the young folks of Chester amused themselves by singing, and in pastimes—harmless, interesting and agreeable. The gentlemanly agent of this splendid Hall looked on pleased and satisfied, and did not seem to fear they would consume too much gas, as is often the case with those who have public halls to let! It was quite late when I left, yet the young folks seemed not to think of separating—a fact which would have convinced me, if I had a doubt, that they were enjoying themselves greatly. Wishing you all the success you desire, I remain,

Artifex.

Chester, October 22

For the Christian Recorder.

WHAT WE WANT.

The Holy Spirit is able to make the word as successful now as in the days of the Apostles. He can bring in by hundreds and thousands, as easily as by ones and twos. The reason why we are not more prosperous, is that we have not the Holy Spirit with us in might and power, as in early times. If we had the Spirit sealing our ministry with power, it would signify very little about our talent. Men might be poor and uneducated; their words might be broken and ungrammatical; there might be none of the polished periods of Hall, or glorious thunders of Chalmers; but if the might of the Spirit attended them, the humble Evangelists would be more successful than the most learned of divines or the most eloquent of preachers. It is extraordinary grace, not talent, that wins the day. It is extraordinary spiritual power, not extraordinary mental power that we need. Mental power may fill a chapel, but spiritual power fills the church. Mental power may gather a congregation; spiritual power will save souls. We want as poor Southern preachers spiritual power. Oh! we know some before whom we shrink into nothing as to talent, but who have no spiritual power. And when they speak they have not the Holy Spirit with them, but we know others—simple-hearted, worthy men who speak their country dialect, and who stand up to preach in their country place, and the Spirit of God clothes every word with power. Hearts are broken, souls are saved, and sinners are born again. O, Spirit of the living God we want Thee. Thou art the Life, the Soul, the Source of our Success. Without Thee we can do nothing; with Thee we can do everything. We are having here a great revival; souls are coming home to God.

Wm. G. Stewart.

Quincy, Florida

5000

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OUR NEW DISCIPLINE GIVEN AWAY.

To every person who will send us the names of two Cash Subscribers for the year 1870 with the money, $4, for the same, we will give a copy of the new edition of the A. M. E. Discipline.

II. PREMIUM.

OUR NEW HYMN BOOKS GIVEN AWAY.

To every person sending us the names of three Cash Subscribers for the year 1870 with the money, $6, for the same we will give a copy of the new and beautiful edition of the A. M. E. Hymn Book, just published in elegant cloth binding. For five Cash Subscribers with the money, $10, we will give a copy of our fine Hymn Book with beautiful gilt edges, and for six Cash Subscribers, with $12 for the same, we will give a copy of our superfine Hymn Book in elegant embossed morocco binding, with gilt edges and clasps imitating gold.

III. PREMIUM.

TANNER'S APOLOGY FOR AFRICAN METHODISM.

A good size volume containing over 450 pages, printed on fine white paper, with large clear type, in beautiful, well-finished and substantial cloth binding. A copy of the work should be in every Christian family; and here is a rare opportunity to obtain it, which was never before offered, and perhaps never will be again on terms so liberal, for the book is gaining higher repute.

The Publisher of the CHRISTIAN RECORDER having effected an arrangement with Rev. B. T. Tanner, the Author and publisher of this most valuable work, is now enabled to offer it as a premium to Canvassers for Subscribers to the CHRISTIAN RECORDER, and we confidently expect the liberal offer to meet with hundreds of responses, as every Minister, Sunday School Superintendent, Sunday School Teacher and Bible Class Scholar of the A. M. E. Church should have it.

To every person who will send us the names of five Cash Subscribers for the year 1870, with the money, $10, for the same we will give a copy of "Tanner's Apology for African Methodism."

IV. PREMIUM.

FLETCHER'S COMPLETE WORKS.

A work for Biblical Students of all denominations, and no African Methodist Episcopal Clergyman should be without it. The entire work is substantially and neatly bound in four large volumes of beautiful leather binding. Each volume is worth $2 50, and the entire work is full worth $10. We have only two copies of the work, which we offer on the following liberal terms. Any person applying for the work, by being the first that will send us the names of 25 Cash Subscribers for the year 1870 with the money, $50, for the same, we will give Fletcher's Works Complete in four volumes. Apply soon, for we have only two copies, each containing four volumes, to give as premiums to the two most energetic workers in this canvass for the CHRISTIAN RECORDER.

V. PREMIUM.

PETERS' MUSICAL MONTHLY.

To our musical friends: Having made arrangement with the Publisher of Peters' Musical Monthly, believing that the introduction of so valuable a periodical will be of great benefit to you, we offer the following liberal terms. To every person sending us $2 50 we will send the CHRISTIAN RECORDER one year and Peters' Musical Monthly six months; and for two Cash Subscribers, with $4.50 for the same, we will furnish each with the paper one year and Peters' Musical Monthly six months. Now with a little energy any one may supply himself with the choicest sheets of music, and our valuable sheet, a great deal cheaper than he can in any other way.

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To any person sending one Cash Subscriber, with the money, $2, for the same, we will give this new and valuable work. It is Multum in parvo.

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Those canvassers who prefer a Cash Commission can avail themselves of it by complying with the following terms, which are exceedingly liberal.

To every person at present receiving the CHRISTIAN RECORDER who will send us the names of five new Cash Subscribers for the year 1870 with the money, $10, for the same, we will send his own paper free for one year, and will give him $1 in cash for every additional five new Cash Subscribers he will send us.

The way is now open for every one that will, to receive a valuable premium or reward and at the same time extend the circulation of the CHRISTIAN RECORDER. Commence at once, as all new subscribers for 1870 will receive the paper free the remaining weeks of 1869. The best plan is to send in the names and money as fast as obtained, at least every week, in order that the same may be entered on our books and the paper forwarded immediately. Those who canvass on cash commission will please state in your letters "On Cash Account;" and those who canvass for other Premiums will please state which Premiums are desired.

☞ All subscriptions payable in advance.

☞ Premiums will be forwarded as soon as earned, and the money is received at our office.

☞ Be sure in writing to us, to give the name of subscribers, Post Office, County and State.

☞ Send money in draft, check, registered letter or Post Office money order. The letter we consider to be the best way. You will pay the expense of sending the Order out of our funds, and send balance to

A. L. STANFORD, Publisher of the
"Christian Recorder," Box 2975,
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Advertisements.

DOTY'S WASHING-MACINE,
LATELY MUCH IMPROVED—AND THE NEW
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Improved with Rowell's Patent Double Cog-wheels, and the Patent Stop, are now unquestionably far superior to any apparatus for washing clothes ever invented, and will save their cost twice a year, by saving labor and clothes.

Those who have used them give testimony as follows:

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"Friend Doty—Your last improvement of your Washing Machine is a complete success. I assure you 'our Machine,' after a year's use, is thought more of to-day than ever, and would not be parted with under any circumstances."—*Solon Robinson.*

"Your Washing Machine has been in daily use in our laundry, and the housekeeper expresses herself as highly pleased with it. It certainly accomplishes a greater amount of work, with less labor, and does not wear the clothes as much as the old-fashioned wash-board. By using it, one laundress is dispensed with."—*Wm. H. F. Round, Superintendent of Infant Department of St. Catharine's Nursery, N. Y. City.*

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Send the retail price, Washer $14, Extra Wringer, $9, and we will forward either or both machines, free of freight, to places where none are selling; and so sure are we they will be liked, that we agree to refund the money if any one wishes to return the machines free of freight, after a month's trial according to directions.

No husband, father or brother should permit the drudgery of washing with the hands, fifty-two days in the year, when it can be done better, more expeditiously, with less labor, and no injury to the garments, by a Doty Clothes Washer, and a Universal Wringer.

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Aug. 11th., 3m.

How Hostetter's Bitters cure Dyspepsia.
THE WHOLE STORY IN A NUTSHELL.

The office of the stomach is to convert the food into a creamy semi-fluid, called Chyme. This is effected partly by the action of a solvent, called the gastric juice, which exudes from the coating of the stomach, and partly by a mechanical movement of that organ, which *churns*, as it were, the dissolving aliment. The Chyme passes from the stomach into the duodenum, or entrance to the bowels, where it is subjected to the action of the bile, and the nutritious portion of it converted into a fluid called *Chyle*, which eventually becomes blood.

Now, it is evident that if the great solvent, the gastric juice, is not produced in sufficient quantity, or if the mechanical action of the stomach is not sufficiently brisk, the *first process of digestion* will be but imperfectly performed. It is also clear that if the liver, which plays such an important part in changing the nutritious portion of the chyme into the material of the blood, is congested or in any unnatural condition, the *second process* will not be thoroughly accomplished. The result of the *two failures* is *dyspepsia complicated with biliousness.*

The mode in which HOSTETTER'S BITTERS operate in such cases is this: they invigorate the cellular membrane of the stomach, which evolves the gastric juice, thereby insuring an ample sufficiency of the fluid to completely dissolve the food. They also act upon the nerves of the stomach, causing an acceleration of the mechanical movement necessary to reduce the food to a homogeneous mass. They also act specifically upon the liver, strengthening it, and so enabling it to produce an ample and regular supply of bile, for the purpose of converting the nutritious particles of the *Chyme* into *Chyle*, and promote the passage through the bowels of the useless debris.

In this way, HOSTETTER'S BITTERS cure dyspepsia and liver complaint. The explanation is plain, simple, philosophical, and true.
nov.6-1t

TARRANT'S SELTZER APERIENT.

"Throw Physic to the Dogs," says Macbeth. Much of it might be disposed of with advantage to mankind, but it would be hard upon the dogs. The "sweet oblivious antidote," which Macbeth asked for in vain, is however now offered to the dyspeptic and bilious in TARRANT'S EFFERVESCENT SELTZER APERIENT. It regulates, purifies and invigorates the system; is a positive specific for indigestion and constipation; promotes perspiration and reduces fever.

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Proprietors, S. R. Van Duzer & Co., Wholesale Druggists, 35 Barclay St. and 40 Park Place, New York.

Miscellaneous.

For the Christian Recorder.

THE VOICES OF THE DEAD.

We hear them in the falling leaves,
That tell of summer's sure decay;
We hear them in the words of God,
That Heaven and Earth must pass away.

They tell us, like the "Ruins of time,"
Which stand a relic of the past,
That soon, like them, we must depart,
For mankind cannot always last.

They tell us of that solemn Death,
The hand of which we all must feel,
Of judgment at the bar of God,
From which no man can make appeal.

They tell us of a better land,
Where we shall dwell with Christ—above,
That angels praise Him night and day,
And tune their harps to songs of love.

For the Christian Recorder.

AN EXPLANATION.

MR. EDITOR—*Dear Sir:*—We hope you will allow the following a place in the columns of your valuable paper. We see in your issue of the 14th of August, 1869, an article over the signature of Rev. M. M. Clark, relative to the difficulties of the African M. E. Church of New Orleans, and as he "proposes to give the true facts in the case," we regret very much that he has made some mistakes.

1st. "In its history," he says, "these difficulties had their origin in the determination on the part of the Officers of the Church to build what is known as 'Turner's Hall,' &c., and here commenced the dividing of the minds of the people," &c. Now, Sir, such a thing as the dividing of the minds of the people, as regards any interest of the Church, at the time referred to, was unheard of in this community, until it made its appearance in the *Christian Recorder.* We are free to state, that our Church, from its origin to the present time, never was more prosperous and flourishing; and never seemed more united, than it was during the three years administration of the Rev. John Turner.

2d. In alluding to debts of the church, which had accumulated during the term of the former pastor, he says: "There was some plausibility in the Trustees wishing their former pastor to be returned to them another year, &c., and that in September, 1868, at the Annual Conference held in Vicksburg, Miss., the Bishop was strongly petitioned by the church in New Orleans, for the return to them of their former pastor," &c. He says, "that was the first act of rebellion direct."

This is a new idea to us: for we have always been taught to pray for what we seemed and felt in need of; therefore, we did not think that we were rebels because we asked the Bishop to send us the minister, that we believed could and would accomplish the most good for the church; that we represented a minister who has done more to advance the interest of the A. M. E. Church, in this part of the vineyard, than all who have preceded him put together, as his work doth abundantly show. Rev. M. M. Clark says: "Next to this was a letter written from Vicksburg, by the pastor, to a member of the Board of Trustees in New Orleans, to this import, that he, their pastor, was no longer their pastor, and therefore to consummate their previously conceived plans, they must fall back on the act of incorporation," &c. We are not disposed to censure the integrity of Rev. M. M. Clark. But he certainly made the above statement without the knowledge of the facts in the case; and we do most solemnly and emphatically assert, that such a letter has not been received by any member of the Board; neither has any such letter, or communication from our former pastor ever been read or discussed in any meeting of the Board: neither has our former pastor, Rev. John Turner, either directly or indirectly, said a word to us privately, or publicly, to influence us to reject the Rev. M. M. Clark, or to rebel against the government of the A. M. E. Church. (We are responsible for all our actions.)

We did petition Bishop Shorter to send the Rev. John Turner another year; and in that petition, we represented in detail the reasons, why the church asked for his valuable labors. We also sent a delegate to bear the petition, and with instructions to inform the Bishop, that, if he did not return the former pastor, not to appoint any one, for we would not receive him.

Our delegate went; but our petition was disregarded, and our delegate insulted and treated with contempt by the Bishop. Hence, while we had the highest regard and respect for the Rev. M. M. Clark, as one of the distinguished ministers of the A. M. E. Church, he was not the man that the church needed; therefore, in view of the circumstances by which the church was surrounded, and the treatment of the Bishop, we felt it our duty to exercise our vested rights; which provides, that we shall elect a minister from time to time to serve the church. But, when brother Clark came, in view of the high regards we had for him, &c., we concluded to overlook the interest of the church, to accommodate him, and thought we would try and do the best we could, with the assistance of the former pastor, who was also laboring under the same *Incorporation,* and had agreed to co-operate with brother Clark, and render what assistance he could; so, with this understanding, we elected him. But he had not been with us three months, when he began to agitate the idea of changing the Act of Incorporation, and to make a new one, in accordance with his views, to harmonize with the Discipline of the Church, &c. Considerable discussion was had in the Board, pro and con, upon the subject, in which he took an active part; and when he became convinced that he could not influence us to his idea of things, he called a meeting, (setting aside his quarterly conference,) and gave a lecture on Church-government, and in said lecture, he assailed the Trustees and Corporators, by using very offensive words, reflecting on the fidelity and sincerity of the Trustees, etc. Here "first commenced the dividing of the minds of the people."

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So the cause of the Trustees getting out an injunction against him is obvious, seeing that he was sowing discord dividing the people and breaking up the church. He says that his "rejection was the first that had occurred for twenty years. (That is all he knows of the history of this church.) More anon.

Signed in behalf of the Trustee Board and Incorporators of St. James' Chapel.

ADOLPH ZEMAR, President.

J. A. NUBAGER, Secretary.

New Orleans, La., Oct. 20, 1869.

GENERAL BOOK STEWARD'S APPOINTMENTS.

Monday 8th, Jacksonville, Fla. Monday, Nov. 8th to Tuesday 16th, Savannah, Ga. Tuesday, Nov. 16th to Friday 19th, Augusta, Ga. Friday, Nov. 19th to Tuesday 23d, Charleston, S. C. Tuesday, Nov. 23d to Thursday 25th Columbia, S. C. Thursday, Nov. 25th to Monday 29th, Wilmington, N. C. Monday, Nov. 29th to Wednesday, Dec 1st, Raleigh, N. C.

A. L. K. STANFORD.

For the Christian Recorder.

THANKS.

PROVIDENCE, Nov. 1st, 1869.

MR. EDITOR—Permit me, through the columns of your paper, to express to the ladies of Newport, the warmest thanks of the Providence Delegates that assembled in that city on the 25th of October, for the kind manner manifested in the splendid entertainment given in the evening to the delegates. "We know, indeed, says Daniel Webster, "that the record of illustrious actions, is most safely deposited in the universal remembrance of mankind." I risk nothing when I say that these words, spoken on one occasion by the great American Statesman, are inadequate to express the high appreciation that the Providence delegates entertain for the ladies of our sister city, they will please accept our thanks, and feel assured that they have our lasting gratitude. Signed in behalf of the delegates to the State Convention held in Newport, Oct. 25th, 1869. GIDEON HENRY.

MAGAZINES, &c.

AN ENTIRE NEW EDITION OF THE COMPLETE WORKS OF MRS. CAROLINE LEE HENTZ.—Those who admire prose fiction of a high order, will receive with satisfaction the announcement that T. B. Peterson and Brothers, Philadelphia, have in press, for immediate publication, a new and complete edition of all the novels and writings of the late Mrs. Caroline Lee Hentz. Unfortunately, this lady, whose natural intelligence and talents had been improved by the highest culture, and who moved in the first circles of society, first in her native Massachusetts and finally in the South, died in the maturity of her powers—her writings remaining as a memorial of her worth. Into some of her novels she introduced incidents of her own childhood and womanhood. The whole of her works will be issued complete in twelve large duodecimo volumes. Two volumes will be published each month until the series is complete, *one volume on the first, and another on the fifteenth of the month.* They will be printed on the finest paper and bound in the most beautiful style, in fine Morocco cloth, with a new, full gilt back, and sold at the low price of $1.75 each, in morocco cloth; or in paper cover, at $1.50 each. The first volume will be issued on November 1st, 1869, and will be "Linda; or, The Young Pilot of the Belle Creole." The first volume, "Linda," will contain a full and complete Biography of the late Mrs. Caroline Lee Hentz, which has never before been published. The second volume will be issued on November 15th, 1869, and it will be "Robert Graham," a Sequel to "Linda: or, The Young Pilot of the Belle Creole." These will be followed, *one on the first, and one on the 15th of each month,* by "Ernest Linwood: or, The Inner Life of the Author," "The Planter's Northern Bride; or, "Scenes in Mrs. Hentz's Childhood." "Marcus Warland; or, The Long Moss Spring." "Helen and Arthur; or, Miss Thusa's Spinning Wheel." "Courtship and Marriage; or, The Joys and Sorrows of American Life." "Eoline; or, Magnolia Vale; or, The Heiress of Glenmore." "Rena; or, The Snow Bird, a Tale of Real Life. "The Lost Daughter, and other Stories." "The Banished Son, and other Stories of the Heart." "Love after Marriage, and other Stories." This series will no doubt prove to be the most popular series of Novels ever issued in this country. They will be for sale by all Booksellers, or copies will be sent per mail, post-paid, by the publishers, on receipt of price.

IN MEMORIAM.

WHEREAS, Almighty God, in the wisdom of his providence, has seen fit to call from the stage of life one friend, brother and classmate, ELI S. HARMON—and whereas, he was highly esteemed and beloved by the Faculty of Lincoln University, and by all of the students, particularly by the members of the senior class, of which he was a member, Therefore be it

Resolved, That we have heard of his sudden death with feelings of the deepest sorrow; and while we bow to the stern demands of Heaven, we sincerely mourn his early death.

Resolved, That in his death we sustain the irreparable loss of one whom we knew only to love, a true friend, a devoted Christian, a talented classmate.

Resolved, That we hoped he would have been spared to have graduated with us, and entered the arena of life with the class of 1870; but God willed, that far away in the distant South, he should fall by cruel death, and knowing that "The Lord giveth, and the Lord taketh away," we meekly bow to His inscrutable providence.

Resolved, That in his death, Lincoln University has lost one of her most faithful students; the Church one of her most promising young ambassadors of the cross of Christ, and society a cultivated and refined gentleman.

Resolved, That though he was cut off in the prime of young manhood with bright hopes and pleasing anticipations of the future, yet we mourn not as those without hope, for when the summons came, we believe he took his place in the silent halls of death, "Like one who wraps the drapery of his couch about him and lies down to pleasant dreams."

Resolved, That we deeply mourn with the bereaved relatives, and drop with them a sad tear over the grave of departed worth, and pray God to sustain them in their affliction.

Resolved, That we wear a badge of mourning for thirty days, and that a copy of these resolutions be sent to the relatives of the deceased, and be published in the *Christian Recorder.*

J. C. WATERS,
A. H. GRIMKE,
G. R. HENDERSON,
Committee.

P. S.—These resolutions were adopted by the Senior Class, and afterwards at a meeting held October 27th, 1869, were unanimously passed by all the students.

Married.

BROWN—VALLERY.—On Thursday evening, October 28th, at the residence of Mrs. T. Anderson, 1104 Wood St., by Rev. T. Doughty Miller, Mr. John H. Brown, of Smyrna, Del., to Miss Sallie Vallery, of Fortress Monroe, Va.

Delaware and Virginia papers please copy.

Died.

Departed this life on the 6th of October, 1869, Mr. ALEXANDER FRISBY, father of the Rev. James Frisby, in the full triumphs of faith, in the 83d year of his age. He was a resident of Baltimore, Md., and a member of the A. M. E. Church for more than sixty years, and in good standing until the day of his death. He was also the father of nine children.

Your dearest father is no more,
His lovely spirit took its flight
From this bleak world to Canaan's shore,
Where he is now an angel bright.

His visits here below have ceased,
And yet he knew and suffered pain;
But death has given him relief,
And he shall feel no ills again.

'Tis better thus, but, oh, 'twas hard
To give your precious treasure up;
But, since it was the will of God,
We'll drink in faith the bitter cup.

But he has gone, gone home to God,
In answer to his Saviour's call,
And we must bear the chastening rod
Until to him He brings us all.

MRS. SARAH LEWIS.

CONFERENCE CALENDAR FOR 1869.

Texas Conference, San Antonio, Jan. 20, Bishop Shorter.
Mississippi Conference, Natchez, Dec. 1, Bishop Shorter.
Louisiana Conference, Baton Rouge, Dec. 15, Bishop Shorter, tf.

NOTICE.—Joseph H. Cole, restaurant, No. 418 South Sixth street, above Lombard, opposite Bethel Church, where he keeps always on hand the very best oysters and other refreshments. Hoping that his old friends and the public generally will give him a call.

August 5–6m.

☞ The Ladies of Penningtonville church commenced their festival on the 21st of October, and closed it on the 26th, from which they realized $70 00, clear of all expenses. Honest workers will be rewarded. It was for the benefit of the church.

Yours in Christ, H. H. LEWIS.

TEACHER WANTED.

At Small Gloucester School, District No. 12. Any one can apply in person or by letter to WM. SAUNDERS, District Clerk,
Swedesboro, Gloucester Co.

KENTUCKY CONFERENCE HIGH SCHOOL, LOUISVILLE, KY.

This Institution was established in accordance with a resolution passed at the Second Session of the Kentucky Conference of the A. M. E. Church, held at Lexington, Aug. 21—29, and is intended to be a preparatory school to Wilberforce University. There will also be formed a Theological Class, which will afford rare advantages to young men having in view the Gospel Ministry. Competent assistance has been procured and no pains will be spared to make the school one of the best in the State. For further information or circulars address

R. G. MORTIMER, Louisville, Ky,

sept. 18—3mo.

☞ *Information Wanted,* of my son John Maybanks, born in Columbia, S. C., with his mother, Charlotte Maybanks, was sold to Phillip Killyon, and brought to Augusta Co., Virginia, six years before the war. When last seen was in 1863, between Fairfax C. H. and Centreville. He was with the 25th N. Y. Regiment, whose time had expired, and they were on their way home. Any information thankfully received,

Address, LOUIS MAYBANKS, 1013 Lombard St., Philadelphia.

oct.30-1m.

☞ Information wanted.—Mrs. Marina Campbell, wife of Virgil Campbell, of Stockton, wishes to obtain information of the following relatives, viz.: her brother, Nelson Bishop and her sister Delily Brown, who in 1852, lived in the upper part of Sevier county, Arkansas. Also of William, George and Rose Jackson of the same place. Any information of the above named persons will be thankfully received. Address Mrs. Campbell, care of P. A. Bell, Editor *Elevator,* San Francisco. oct9-2m

☞ Information wanted of my daughter, Maria Francis Wicher; she was owned by the widow Polly Wicher, who lived near the Red Sulpher Springs, between Centreville and Peterstowe, Monroe county, Va. Any one knowing of the whereabouts of said person, or that of Amy Wicher, will confer a great favor by writing me in care of Rev. W. H. Hunter, Pittsburg, Pa.

EDIE WICHER,
Pittsburg, Pa.

aug28–2m

☞ Tanner's Apology for one dollar. Every preacher in the connection ought to have it. Especially he ought to have it who is ignorant of African Methodism. Send on one dollar 25 cents in addition for postage. Address *Box* 2975. tf.

NOTICE.

MISSION ROOMS A. M. E. CHURCH,
No. 12 Saratoga St., Baltimore, Md.

All letters and matters pertaining to the Missionary Society of the African M. E. Church, and all monies belonging to or intended for said Society, must be directed to No. 12 Saratoga street, Baltimore.

JAS. A. HANDY, Cor. Sec.

July 25.—tf.

Advertisement.

PENNSYLVANIA CENTRAL RAILROAD.
After 8 P. M., Sunday, September 5, 1869.

The trains of the Pennsylvania Central Railroad leave the Depot, at Thirty-first and Market Streets, which is reached directly by the Market Street Cars, the last car connecting with each train leaving Front and Market Streets thirty minutes before its departure. The Chestnut and Walnut Street cars run within one square of the Depot.

Sleeping Car Tickets can be had on application at the Ticket Office, Northwest corner of Ninth and Chestnut Streets, and at the Depot.

Agents of the Union Transfer Company will call for and deliver Baggage at the Depot. Orders left at No. 901 Chestnut street, or No. 116 Market Street, will receive attention.

THE TRAINS LEAVE DEPOT.

Mail Train	8 00 a. m.
Paoli Accommodation, 10 30 a. m., 1 10 and	7 10 p. m.
Fast Line	11.50 a. m.
Erie Express	11 50 a. m.
Harrisburg Accommodation	2.30 p. m.
Lancaster Accommodation	4 00 p. m.
Parkesburg Train	5 30 p. m.
Cincinnati Express	8 00 p. m.
Erie Mail and Pittsburg Express	9.30 p. m.
Accommodation	11 00 p. m.
Philadelphia Express	12 00 p. m.

Erie Mail leaves daily, except Sunday, running Saturday night to Williamsport only. On Sunday night passengers will leave Philadelphia at 8 o'clock.

Philadelphia Express leaves daily. Cincinnati Express daily except Saturday. All other trains daily except Sunday.

The Western Accommodation Train runs daily, except Sunday. For this train tickets must be procured and baggage delivered by 5 p. m., at No. 116 Market street.

TRAINS ARRIVE AT DEPOT.

Cincinnati Express	2 45 a. m.
Philadelphia Express	6 20 a. m.
Erie Mail	6.20 a. m.
Paoli Accommodation, 8 20 a. m., 4 05, and	6 35 p. m.
Parkesburg Train	9 10 a. m.
Fast Line	9 35 a. m.
Lancaster Train	12 30 p. m.
Erie Express	6.10 p. m.
Day Express	1 30 p. m.
Pacific Express	8 25 p. m.
Harrisburg Accommodation	9.40 p. m.

For further information, apply to

JOHN F. VANLEER, JR.,
Ticket Agent 901 Chestnut Street.
FRANCIS FUNK, Ticket Agent,
116 Market Street.
SAMUEL H. WALLACE, Ticket Agent, at the Depot.

The Pennsylvania Railroad Company will not assume any risk for baggage, except for wearing apparel, and limit their responsibility to One Hundred Dollars in value. All baggage exceeding this amount in value will be at the risk of the owners unless taken by special contract.

EDWARD H. WILLIAMS,
Gen'l Superintendent, Altoona, Pa.

sept

WANTED.

A Superintendent to take charge of the Olive Cemetery. Apply at the office,

921 LOMBARD STREET, PHILADA.
GEO. W. GAINES, Secretary.

DOUGLASS' STUDIO.

PORTRAITS, BANNERS, SIGNS,
(PICTORIAL AND LETTERED,)
PAINTED BY
R. DOUGLASS,
267 *South Seventh St.*
PHILADELPHIA.

oct 23-1m.

MEAD & MILLS.

New Dry Goods and Trimming Store.

HOSIERY, DRESS, AND REGALIA TRIMMINGS OF EVERY VARIETY.

The undersigned, having purchased the

DRY GOODS AND TRIMMING STORE
OF
Mrs. S. Shorter Hawkins,
No. 615 Lombard Street,

will continue to keep constantly on hand a full, fashionable, and splendid assortment of Dry Goods and Trimmings calculated to suit all seasons—at the LOWEST MARKET PRICES.

Ladies' Ready-Made Clothing and Gentlemen's Furnishing Goods always on hand.

☞ We trust the former patrons and our friends generally will favor us with their patronage.

HANNAH W. MEAD,
AMELIA E. MILLS.

Oct. 23—tf.

DRY GOODS STORE.

"Mrs. Hawkins has also resumed her business at Cape May; where she will be pleased to wait upon all old customers and as many new ones who wish to get Dry Goods of every kind cheap. Store on Washington St., also on Lafayette St."

☞ A liberal share of patronage is solicited. july17 tf

WILLIAM STILL,
COAL DEALER,

1216, 1218 & 1220 Washington ave.

THE very best Lehigh and Schuylkill coal at the lowest market prices constantly kept on hand. Oct16

MRS. STEEL,

1313 Chestnut Street, Philadelphia.

CORSETS AND HOOP SKIRTS.

Mrs Steel is now manufacturing the EUREKA CORSET, superior to all others. Her

PATENT SHOULDER BRACES,

so highly recommended by Physicians, always on hand, and made to order.

Please send for descriptive circular. oct.16-1y.

TANNER'S APOLOGY
FOR
African Methodism.

A Succinct History of the Rise and Progress of the A. M. CHURCH, with a Defense of the same.

"We think it must prove a work of great interest to the denomination."—*Christian Advocate and Journal.*

"It affords a valuable illustration of the African character, and is written in a style that is not only earnest, but often eloquent."—*N. Y. Tribune.*

"We ask for him and his work a reception worthy of it and of him."—*Zion's Standard and Review.*

"We commend this work to the friends of equal rights throughout the country."—*Frederick Republican.*

"The book is written in a temperate, but dignified style."—*Baltimore Daily Journal.*

"It is in this book that all may learn just what colored men have done, and are doing to educate themselves and improve their condition."—*Christian Recorder.*

"We pronounce it a good thing."—*People's Journal.*

"A book replete with thought and matter."—*Missionary Reporter.*

Price, $1.00. 12mo. 484 Pages.
Twenty five cents for Postage.

INVALID'S HOME,
208 BLEECKER STREET,
NEW YORK.

THE Subscriber respectfully announces that she is now prepared for the reception of Invalids at the above place. Those desirous of her treatment, can here find all the CONVENIENCES AND COMFORTS OF A HOME, beside the advantages accruing from the immediate supervision of the Doctress, as regards Exercise, Diet, &c., as well as her watchful care of the patient during convalescence.

The occupant of this House also avoids the excitement incident to the Hotel, which so often becomes detrimental to the proper restoration of the sick.

sep18 3mos ELIZABETH DUFFELS.

FURNITURE.

BUY your Furniture, Stoves, &c., at R. M. Adger, 710 Lombard St., where he has constantly on hand a variety to suit housekeepers, cheaper than elsewhere. Also, the highest cash price paid for old furniture. sep18-6m

CHEAP PAINTING.—
1/3 COST LESS.
100 lbs of the Prussia Company's Colored Paint (costing $12.50) will paint as much as 250 lbs. of Lead, and wear longer. For particulars, address S. BOWEN, Sec'y, No. 133 N. Fourth St., Philada.

THE SABBATH SCHOOL ATTENDANT,

A Fine Sabbath School Journal replete with original matter, devoted exclusively to the interest of the Sabbath School, having a special adaptation to the wants of its various departments. No School, nor family, can afford to be without it, as the introduction of this Paper makes a new era in Sabbath School Literature.

Do not fail to send for a copy. Address

HUNTER & THOMAS,
Pittsburgh, Pa.

Jacob H. Simms'

INTELLIGENCE Office, No. 182 West 30th Street, bet. 6th and 7th Avenues, New York City. First-class help wanted, male and female, to fill excellent situations in the city and country. You can come from any part of the universe, for I have not sufficient female help here to supply the demand. Wages very good. Office hours from 7. A. M. to 7 P. M. july24-tf

No. 440

pp 1 and 2

missing.

Miscellaneous.

For the Christian Recorder.

THE VOICES OF THE DEAD.

We hear them in the falling leaves,
That tell of summer's sure decay;
We hear them in the words of God,
That Heaven and Earth must pass away.

They tell us, like the "Ruins of time,"
Which stand a relic of the past,
That soon, like them, we must depart,
For mankind cannot always last.

They tell us of that solemn Death,
The hand of which we all must feel,
Of judgment at the bar of God,
From which no man can make appeal.

They tell us of a better land,
Where we shall dwell with Christ—above,
That angels praise Him night and day,
And tune their harps to songs of love.

For the Christian Recorder.

AN EXPLANATION.

Mr. Editor—*Dear Sir:*—We hope you will allow the following a place in the columns of your valuable paper. We see in your issue of the 14th of August, 1869, an article over the signature of Rev. M. M. Clark, relative to the difficulties of the African M. E. Church of New Orleans, and as he "proposes to give the true facts in the case," we regret very much that he has made some mistakes.

1st. "In its history," he says, "these difficulties had their origin in the determination on the part of the Officers of the Church to build what is known as 'Turner's Hall,' &c, and here commenced the dividing of the minds of the people," &c. Now, Sir, such a thing as the dividing of the minds of the people, as regards any interest of the Church, at the time referred to, was unheard of in this community, until it made its appearance in the *Christian Recorder*. We are free to state, that our Church, from its origin to the present time, never was more prosperous and flourishing; and never seemed more united, than it was during the three years administration of the Rev. John Turner.

2d. In alluding to debts of the church, which had accumulated during the term of the former pastor, he says: "There was some plausibility in the Trustees wishing their former pastor to be returned to them another year, &c, and that in September, 1869, at the Annual Conference held in Vicksburg, Miss., the Bishop was strongly petitioned by the church in New Orleans, for the return to them of their former pastor," &c. He says, "that was the first act of rebellion direct."

This is a new idea to us; for we have always been taught to pray for what we seemed and felt in need of; therefore, we did not think that we were rebels because we asked the Bishop to send us the minister, that we believed could and would accomplish the most good for the church; that we represented a minister who has done more to advance the interest of the A. M. E. Church, in this part of the vineyard, than all who have preceded him put together, as his work doth abundantly show. Rev. M. M. Clark says: "Next to this was a letter written from Vicksburg, by the pastor, to a member of the Board of Trustees in New Orleans, to this import, that he, their pastor, was no longer their pastor, and therefore to consummate their previously conceived plans, they must fall back on the act of incorporation," &c. We are not disposed to censure the integrity of Rev. M. M. Clark. But he certainly made the above statement without the knowledge of the facts in the case, and we do most solemnly and emphatically assert, that such a letter has not been received by any member of the Board; neither has any such letter, or communication from our former pastor ever been read or discussed in any meeting of the Board: neither has our former pastor, Rev. John Turner, either directly or indirectly, said a word to us privately, or publicly, to influence us to reject the Rev. M. M. Clark, or to rebel against the government of the A. M. E. Church. (We are responsible for all our actions.)

We did petition Bishop Shorter to send the Rev. John Turner another year; and in that petition, we represented in detail the reasons, why the church asked for his valuable labors. We also sent a delegate to bear the petition, and with instructions to inform the Bishop, that, if he did not return the former pastor, not to appoint any one, for we would not receive him.

Our delegate went; but our petition was disregarded, and our delegate insulted and treated with contempt by the Bishop. Hence, while we had the highest regard and respect for the Rev. M. M. Clark, as one of the distinguished ministers of the A. M. E. Church, he was not the man that the church needed; therefore, in view of the circumstances by which the church was surrounded, and the treatment of the Bishop, we felt it our duty to exercise our vested rights; which provides, that we shall elect a minister from time to time to serve the church. But, when brother Clark came, in view of the high regards we had for him, &c., we concluded to overlook the interest of the church, to accommodate him, and thought we would try and do the best we could, with the assistance of the former pastor, who was also laboring under the same *Incorporation*, and had agreed to co-operate with brother Clark, and render what assistance he could; so, with this understanding, we elected him. But he had not been with us three months, when he began to agitate the idea of changing the Act of Incorporation, and to make a new one, in accordance with his views, in harmony with the Discipline of the Church, &c. Considerable discussion was had in the Board, pro and con, upon the subject, in which he took an active part; and when he became convinced that he could not influence us to his idea of things, he called a meeting, (setting aside his quarterly conference,) and gave a lecture on Church-government, and in said lecture, he assailed the Trustees and Corporators, by using very offensive words, reflecting on the fidelity and sincerity of the Trustees, etc. Here "first commenced the dividing of the minds of the people."

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So the cause of the Trustees getting out an injunction against him is obvious, seeing that he was sowing discord dividing the people and breaking up the church. He says that his "rejection was the first that had occurred for twenty years. (That is all he knows of the history of this church.) More anon.

Signed in behalf of the Trustee Board and Incorporators of St. James' Chapel.

Adolph Zemar, President.
J. A. Noraber, Secretary.
New Orleans, La., Oct. 20, 1869.

GENERAL BOOK STEWARD'S APPOINTMENTS.

Monday 1st, Jacksonville, Fla. Monday, Nov. 8th to Tuesday 16th, Savannah, Ga. Tuesday, Nov. 16th to Friday 19th, Augusta, Ga. Friday, Nov. 19th to Tuesday 23d, Charleston, S. C. Tuesday, Nov. 23d to Thursday 25th Columbia, S. C. Thursday, Nov. 25th to Monday 29th, Wilmington, N. C. Monday, Nov. 29th to Wednesday, Dec 1st, Raleigh, N. C.

A. L. K. Stanford.

For the Christian Recorder.

THANKS.

Providence, Nov. 1st, 1869.

Mr. Editor.—Permit me, through the columns of your paper, to express to the ladies of Newport, the warmest thanks of the Providence Delegates that assembled in that city on the 25th of October, for the kind manner manifested in the splendid entertainment given in the evening to the delegates. "We know, indeed, says Daniel Webster, "that the record of illustrious actions, is most safely deposited in the universal remembrance of mankind." I risk nothing when I say that these words, spoken on one occasion by the great American Statesman, are inadequate to express the high appreciation that the Providence delegates entertain for the ladies of our sister city, they will please accept our thanks, and feel assured that they have our lasting gratitude. Signed in behalf of the delegates to the State Convention held in Newport, Oct. 25th, 1869. Ulysses Henry.

MAGAZINES, &c.

An Entire New Edition of the Complete Works of Mrs. Caroline Lee Hentz.—Those who admire prose fiction of a high order, will receive with satisfaction the announcement that T. B. Peterson and Brothers, Philadelphia, have in press, for immediate publication, a new and complete edition of all the novels and writings of the late Mrs. Caroline Lee Hentz. Unfortunately, this lady, whose natural intelligence and talents had been improved by the highest culture, and who moved in the first circles of society, first in her native Massachusetts and finally in the South, died in the maturity of her powers—her writings remaining as a memorial of her worth. Into some of her novels she introduced incidents of her own childhood and womanhood. The whole of her works will be issued complete in twelve large duodecimo volumes. Two volumes will be published each month until the series is complete, *one volume on the first, and another on the fifteenth of the month.* They will be printed on the finest paper and bound in the most beautiful style, in fine Morocco cloth, with a new, full gilt back, and sold at the low price of $1.75 each, in morocco cloth; or in paper cover, at $1.50 each. The first volume will be issued on November 1st, 1869, and will be "Linda; or, The Young Pilot of the Belle Creole." The first volume, "Linda," will contain a full and complete Biography of the late Mrs. Caroline Lee Hentz, which has never before been published. The second volume will be issued on November 15th, 1869, and it will be "Robert Graham," a Sequel to "Linda: or, The Young Pilot of the Belle Creole." These will be followed, *one on the first, and one on the 15th of each month,* by "Ernest Linwood: or, The Inner Life of the Author," "The Planter's Northern Bride: or, "Scenes in Mrs. Hentz's Childhood." "Marcus Warland; or, The Long Moss Spring." "Helen and Arthur; or, Miss Thusa's Spinning Wheel." "Courtship and Marriage; or, The Joys and Sorrows of American Life." "Eoline; or, Magnolia Vale; or, The Heiress of Glenmore." "Rena; or, The Snow Bird, a Tale of Real Life." "The Lost Daughter, and other Stories." "The Banished Son, and other Stories of the Heart." "Love after Marriage, and other Stories." This series will no doubt prove to be the most popular series of Novels ever issued in this country. They will be for sale by all Booksellers, or copies will be sent per mail, post-paid, by the publishers, on receipt of price.

IN MEMORIAM.

Whereas, Almighty God, in the wisdom of his providence, has seen fit to call from the stage of life our friend, brother and classmate, ELI S. HARMON—and whereas, he was highly esteemed and beloved by the Faculty of Lincoln University, and by all of the students, particularly by the members of the senior class, of which he was a member, Therefore be it

Resolved, That we have heard of his sudden death with feelings of the deepest sorrow; and while we bow to the stern demands of Heaven, we sincerely mourn his early death.

Resolved, That in his death we sustain the irreparable loss of one whom we knew only to love, a true friend, a devoted Christian, a talented classmate.

Resolved, That we hoped he would have been spared to have graduated with us, and entered the arena of life with the class of 1870; but God willed, that far away in the distant South, he should fall by cruel death, and knowing that "The Lord giveth, and the Lord taketh away," we meekly bow to His inscrutable providence.

Resolved, That in his death, Lincoln University has lost one of her most faithful students; the Church one of her most promising young embassadors of the cross of Christ, and society a cultivated and refined gentleman.

Resolved, That though he was cut off in the prime of young manhood, with bright hopes and pleasing anticipations of the future, yet we mourn not as those without hope, for when the summons came, we believe he took his place in the silent halls of death, "Like one who wraps the drapery of his couch about him and lies down to pleasant dreams."

Resolved, That we deeply mourn with the bereaved relatives, and drop with them a sad tear over the grave of departed worth, and pray God to sustain them in their affliction.

Resolved, That we wear a badge of mourning for thirty days, and that a copy of these resolutions be sent to the relatives of the deceased, and be published in the *Christian Recorder.*

J. C. Waters,
A. H. Grimke,
G. R. Henderson,
Committee.

P. S.—These resolutions were adopted by the Senior Class, and afterwards at a meeting held October 27th, 1869, were unanimously passed by all the students.

Married.

Brown — Vallery.—On Thursday evening, October 28th, at the residence of Mrs. T. Anderson, 1104 Wood St., by Rev. T. Doughty Miller, Mr. John H. Brown, of Smyrna, Del., to Miss Sallie Vallery, of Fortress Monroe, Va.

Delaware and Virginia papers please copy.

Died.

Departed this life on the 6th of October, 1869, Mr. ALEXANDER FRISBY, father of the Rev. James Frisby, in the full triumphs of faith, in the 83d year of his age. He was a resident of Baltimore, Md., and a member of the A. M. E. Church for more than sixty years, and in good standing until the day of his death. He was also the father of nine children.

Your dearest father is no more,
His lovely spirit took its flight
From this bleak world to Canaan's shore,
Where he is now an angel bright.

His visits here below have ceased,
And yet he knew and suffered pain;
But death has given him relief,
And he shall feel no ills again.

'Tis better thus, but, oh, 'twas hard
To give your precious treasure up;
But, since it was the will of God,
We'll drink in faith the bitter cup.

But he has gone, gone home to God,
In answer to his Saviour's call,
And we must bear the chastening rod
Until to him He brings us all.

Mrs. Sarah Lewis.

CONFERENCE CALENDAR FOR 1869.

Texas Conference, San Antonio, Jan. 20, Bishop Shorter.
Mississippi Conference, Natchez, Dec. 1, Bishop Shorter.
Louisiana Conference, Baton Rouge, Dec. 15, Bishop Shorter, tf.

Notice.—Joseph H. Cole, restaurant, No. 418 South Sixth street, above Lombard, opposite Bethel Church, where he keeps always on hand the very best oysters and other refreshments. Hoping that his old friends and the public generally will give him a call.

August 5–6m.

☞ The Ladies of Penningtonville church commenced their festival on the 21st of October, and closed it on the 26th, from which they realized $70.00, clear of all expenses. Honest workers will be rewarded. It was for the benefit of the church.

Yours in Christ, H. H. Lewis.

TEACHER WANTED.

At Small Gloucester School, District No. 12. Any one can apply in person or by letter to Wm. Saunders, District Clerk, Swedesboro, Gloucester Co.

KENTUCKY CONFERENCE HIGH SCHOOL, LOUISVILLE, KY.

This Institution was established in accordance with a resolution passed at the Second Session of the Kentucky Conference of the A. M. E. Church, held at Lexington, Aug. 21—29, and is intended to be a preparatory school to Wilberforce University. There will also be formed a Theological Class, which will afford rare advantages to young men having in view the Gospel Ministry. Competent assistance has been procured and no pains will be spared to make the school one of the best in the State. For further information or circulars address

R. G. Mortimer, Louisville, Ky.

sept. 18—3mo.

☞ *Information Wanted,* of my son John Maybanks, born in Columbia, S. C., with his mother, Charlotte Maybanks, was sold to Phillip Killyon, and brought to Augusta Co., Virginia, six years before the war. When last seen was in 1863, between Fairfax C. H. and Centreville. He was with the 25th N. Y. Regiment, whose time had expired, and they were on their way home. Any information thankfully received,

Address, Louis Morris, 1013 Lombard St., Philadelphia.
oct.30-1m.

☞ Information wanted.—Mrs Marina Campbell, wife of Virgil Campbell, of Stockton, wishes to obtain information of the following relatives, viz.: her brother, Nelson Bishop and her sister Dilly Brown, who in 1852, lived in the upper part of Sevier county, Arkansas. Also of William, George and Rose Jackson of the same place. Any information of the above named persons will be thankfully received. Address Mrs. Campbell, care of P. A. Bell, Editor *Elevator*, San Francisco. oc19-2m

☞ Information wanted of my daughter, Maria Francis Wicher; she was owned by the widow Polly Wicher, who lived near the Red Sulphur Springs, between Centreville and Peterstown, Monroe county, Va. Any one knowing of the whereabouts of said person, or that of Amy Wicher, will confer a great favor by writing me in care of Rev. W. H. Hunter, Pittsburg, Pa.

Lois Wicher,
Pittsburg, Pa.
aug28-2m

☞ Tanner's Apology for one dollar. Every preacher in the connection ought to have it. Especially he ought to have it who is ignorant of African Methodism. Send on one dollar. 25 cents in addition for postage. Address *Box* 2975. tf.

NOTICE.

Mission Rooms A. M. E. Church,
No. 12 Saratoga St., Baltimore, Md.

All letters and matters pertaining to the Missionary Society of the African M. E. Church, and all monies belonging to or intended for said Society, must be directed to No. 12 Saratoga street, Baltimore.

Jas. A. Handy, Cor. Sec.
July 25.—tf.

Advertisement.

PENNSYLVANIA CENTRAL RAILROAD.
After 8 P. M., Sunday, September 5, 1869.

The trains of the Pennsylvania Central Railroad leave the Depot, at Thirty-first and Market Streets, which is reached directly by the Market Street Cars, the last car connecting with each train leaving Front and Market Streets thirty minutes before its departure. The Chestnut and Walnut Street cars run within one square of the Depot.

Sleeping Car Tickets can be had on application at the Ticket Office, North-west corner of Ninth and Chestnut Streets, and at the Depot.

Agents of the Union Transfer Company will call for and deliver Baggage at the Depot. Orders left at No. 901 Chestnut street, or No. 116 Market Street, will receive attention.

THE TRAINS LEAVE DEPOT.

Mail Train	8.00 a. m.
Paoli Accommodation, 10.30 a. m., 1.10 and	7.10 p. m.
Fast Line	11.50 a. m.
Erie Express	11.50 a. m.
Harrisburg Accommodation	2.30 p. m.
Lancaster Accommodation	4.00 p. m.
Parkesburg Train	5.30 p. m.
Cincinnati Express	8.00 p. m.
Erie Mail and Pittsburg Express	9.30 p. m.
Accommodation	11.50 p. m.
Philadelphia Express	12.00 p. m.

Erie Mail leaves daily, except Sunday, running Saturday night to Williamsport only. On Sunday night passengers will leave Philadelphia at 8 o'clock.

Philadelphia Express leaves daily. Cincinnati Express daily except Saturday. All other trains daily except Sunday.

The Western Accommodation Train runs daily, except Sunday. For this train tickets must be procured and baggage delivered by 5 p. m., at No. 116 Market street.

TRAINS ARRIVE AT DEPOT.

Cincinnati Express	2.45 a. m.
Philadelphia Express	6.20 a. m.
Erie Mail	6.20 a. m.
Paoli Accommodation, 8.20 a. m., 4.05, and	6.35 p. m.
Parkesburg Train	9.10 a. m.
Fast Line	9.35 a. m.
Lancaster Train	12.30 p. m.
Erie Express	5.10 p. m.
Day Express	7.30 p. m.
Pacific Express	9.25 a. m.
Harrisburg Accommodation	9.40 p. m.

For further information, apply to

JOHN F. VANLEER Jr.,
Ticket Agent, 901 Chestnut Street.
FRANCIS FUNK, Ticket Agent,
116 Market Street.
SAMUEL H. WALLACE, Ticket Agent, at the Depot.

The Pennsylvania Railroad Company will not assume any risk for baggage, except for wearing apparel, and limit their responsibility to One Hundred Dollars in value. All baggage exceeding this amount in value will be at the risk of the owners unless taken by special contract.

EDWARD H. WILLIAMS,
Gen'l Superintendent, Altoona, Pa.
sept

WANTED.

A Superintendent to take charge of the Olive Cemetery. Apply at the office,
921 LOMBARD STREET, PHILA'PA.
GEO. W. GAINES, Secretary.

DOUGLASS' STUDIO.

PORTRAITS, BANNERS, SIGNS,
(PICTORIAL AND LETTERED,)
EXECUTED BY
R. DOUGLASS,
267 South Seventh St.
oct 23-1m. PHILADELPHIA.

MEAD & MILLS.

New Dry Goods and Trimming Store.

HOSIERY, DRESS, AND REGALIA TRIMMINGS OF EVERY VARIETY.

The undersigned, having purchased the
DRY GOODS AND TRIMMING STORE
of
Mrs. S. Shorter Hawkins,
No. 615 Lombard Street,
will continue to keep constantly on hand a full, fashionable, and splendid assortment of Dry Goods and Trimmings calculated to suit all seasons—at the LOWEST MARKET PRICES.

Ladies' Ready-Made Clothing and Gentlemen's Furnishing Goods always on hand.

☞ We trust the former patrons and our friends generally will favor us with their patronage.

HANNAH W. MEAD,
AMELIA E. MILLS.
Oct. 23—tf.

DRY GOODS STORE.

"Mrs. Hawkins has also resumed her business at Cape May; where she will be pleased to wait upon all old customers, and as many new ones who wish to get Dry Goods of every kind cheap. Store on Washington St., also on Lafayette St."

☞ A liberal share of patronage is solicited. ☜ july17 tf

WILLIAM STILL,
COAL DEALER,
1216, 1218 & 1220 Washington ave.

THE very best Lehigh and Schuylkill coal at the lowest market prices constantly kept on hand. Oct16

MRS. STEEL,
1313 Chestnut Street, Philadelphia.
CORSETS AND HOOP SKIRTS.

Mrs Steel is now manufacturing the EUREKA CORSET, superior to all others. Her

PATENT SHOULDER BRACES,

so highly recommended by Physicians, always on hand, and made to order.

Please send for descriptive circular. oct.16-1y.

TANNER'S APOLOGY
FOR
African Methodism.

A Succinct History of the Rise and Progress of the A. M. CHURCH, with a Defence of the same.

"We think it must prove a work of great interest to the denomination."—*Christian Advocate and Journal.*

"It affords a valuable illustration of the African character, and is written in a style that is not only earnest, but often eloquent."—*N. Y. Tribune.*

"We ask for him and his work a reception worthy of it and of him."—*Zion's Standard and Review.*

"We commend this work to the friends of equal rights throughout the country."—*Frederick Republican.*

"The book is written in a temperate, but dignified style."—*Baltimore Daily Journal.*

"It is in this book that all may learn just what colored men have done, and are doing to educate themselves and improve their condition."—*Christian Recorder.*

"We pronounce it a good thing."—*People's Journal.*

"A book replete with thought and matter."—*Missionary Reporter.*

Price, $1.00. 12mo. 484 Pages.
Twenty five cents for Postage.

INVALID'S HOME,
206 BLEECKER STREET,
NEW YORK.

THE Subscriber respectfully announces, that she is now prepared for the reception of invalids at the above place. Those desirous of her treatment, can here find all the CONVENIENCES AND COMFORTS OF A HOME, beside the advantages accruing from the immediate supervision of the Doctress, as regards Exercise, Diet, &c., as well as her watchful care of the patient during convalescence.

The occupant of this Home also avoids the excitement incident to the Hotel, which so often becomes detrimental to the proper restoration of the sick.

sep18 6mos ELIZABETH DUFFELS.

FURNITURE.

BUY your Furniture, Stoves, &c., of R. M. Adger, 718 Lombard St., where he has constantly on hand a variety to suit housekeepers, cheaper than elsewhere. Also, the highest cash price paid for old furniture. sep18–6m

CHEAP PAINTING.—
C 1/3 COST LEAD. 100 lbs of the Peoria Company's Colored Paint (costing $12.50) will paint as much as 250 lbs. of Lead, and wear longer. For particulars, address S. BOWEN, Sec'y., No. 150 N. Fourth St., Philada.

THE SABBATH SCHOOL ATTENDANT,

A Fine Sabbath School Journal replete with original matter, devoted exclusively to the interest of the Sabbath School, having a special adaptation to the wants of its various departments. No School, nor family, can afford to be without it, as the introduction of this Paper makes a new era in Sabbath School Literature.

Do not fail to send for a copy. Address

HUNTER & THOMAS,
Pittsburgh, Pa.

Jacob H. Simms'

INTELLIGENCE Office, No. 122 West 30th Street, bet. 6th and 7th Avenues, New York City. First-class help wanted, male and female to fill excellent situations in the city and country. You can come from any part of the universe, for I have not sufficient female help here to supply the demand. Wages very good. Office hours from 7 A. M. to 7 P. M. July24-tf

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J. H. Spriggs (late of the Baltimore Conference) is stationed. I spent two nights with him; he is doing a good work in Newbern, he is very much beloved by all persons. The church has greatly improved under his administration. On Sunday last I laid the corner stone for a new church in Baltimore. It is Rev. John J. Herbert's charge. The sum of one hundred and fifty dollars was collected. A. W. Wayman.

Baltimore, Nov. 2d, 1869.

LETTER FROM MONROVIA, AFRICA.

Mr. Benjamin Coates, Esq.—My Dear Sir.—I beg to enclose herewith an Arabic manuscript and a translation. The MS. was written for Mr. Benjamin Anderson, our young and energetic explorer, while at Misuda some months ago. Do you think the American Oriental Society would like to have it? If so, please present it to them.

Mr. Anderson has prepared an elaborate report, which he is forwarding to Mr. Schieffelin by this mail.

The Interior opens to us a field of great promise—the tribes industrious, friendly, and anxious to have us come with our civilization among them. An extraordinary lack of something has kept us confined to the coast these fifty years. But the eyes of the people are getting open, and if the Mission Boards in America, will undertake to begin a vigorous mission at Boporo, as a starting point, we will soon be able to take possession of the vast interior.

A great deal of hard work devolves upon the few of us here who feel the necessity of this work. I hope you will do what you can to encourage the carrying on of our interior operations.

It is my desire to visit the United States next spring, if I can make ends meet to strengthen the physical man and to visit the different colored institutions of learning, and present the encouraging prospects before us in the country for missionary work and national expansion and development. Edward W. Blyden.

ITEMS FROM PRINCETON, N. J.

The congregation of the Witherspoon Presbyterian church, of Princeton, N. J., on Monday evening, the 25th ult., visited their Pastor, Mr. Wm. H. Thomas, at his residence, and presented him with vegetables, groceries and provisions sufficient for the winter, and a purse with $18.

At a meeting held in the Witherspoon Presbyterian church, the colored people of Princeton, N. J., subscribed upwards of $50, towards the support of a candidate for the Gospel ministry, who will study at the Lincoln University, Oxford, Pa.

At another meeting, Rev. Isaiah Taylor was delegated to the National Labor Convention at Washington. An Observer.

GENERAL BOOK STEWARD'S REPORT FOR MONTH OF SEPTEMBER, 1869.

Commencing September 6th, ending Oct. 6th.

		Dr.
To Cash received in Store,		$224.39
" "	Sullivan St. Church,	61.25
" "	per Mitchell & D. W. Moore,	29.79
" "	per Treas., B. Davis,	18.60
	Sum,	$434.03
		Cr.
By Cash Paid,	Rent,	$ 41.00
" "	Coal,	9.25
" "	M'dse,	9.50
" "	Recorder,	161.77
" "	Book Binding,	45.00
" "	Clerk Services,	20.02
" "	Sundry articles for store,	14.96
" "	Gas bill and fixing,	6.41
" "	Tax bill,	9.85
" "	P. O. box rent,	5.00
" "	Mailing papers and folding,	4.00
" "	Store cleaning,	5.00
"	Travelling expenses of General Book Steward,	10.50
" "	General Book Steward's board,	50.00
" "	Editor's board,	59.95
	Sum,	$148.41
	Balance on Cr.,	$14.38

Signed, A. L. Stanford.

OUR HELPERS.

This column is devoted to Our Helpers. It is the Roll of Honor. It contains the names of all those who by doing little, do much. *They have all paid* that portion of the "$1.00 money," "devoted to carry on our Book Concern. Send on the 25 cents.

Americus, Ga. Rev. N. Beachum, pastor, Elbert Hedd, Virtual Harris, Robert Key, A. Graves, A. A. Powell, A. Key, T. Mandruff, E. Nusom, J. R. Covington, M. Covington, G. Anderson, J. Roberts, W. McCoy, M. Ellis, each $1; J. Ellis, $1.05; S. Cross, $1.00; F. Nusom, $2.00; M. Andrews, $2.00; J. Murrey, A. Brooks, S. Mandruff, A. McCoy, A. Pickett, D. Holt, L. Key, F. Anderson, K. Key, each 50 cts; R. Taylor, 75 cts.; J. Rodgers, L. Jones, Mr. Alexander, S. Hutt, S. Anderson, L. Burton, H. Dorsey, S. Saunders, E. Walker, B. Runnels, M. Drayton, A. Walker, A. Saunders, J. Duncan, M. Harvey, C. Perry, J. Shafter, each 25 cts. Sum, $37.80.

Cuthbert, Ga., Rev. Wm. H. Noble, P. E., sum, $10.20.

Eufaula, Ala. Rev. Levi Walker, pastor, $1.10; Anna Freelan, 50 cts.; L. Hull, 50 cts; H. Lenting, J. Bulger, 30 cts. each; P. Baker, R. Pickett, 50 cts. each; R. Mcgarey, $2; Wm. Wilson, 50 cts.; J. Jones, 50 cts.; N. Scott, 30 cts.; J. Hawkerson, 50 cts.; W. Wilson, 50 cents; P. Jones, $1.00; M. Patterson, $1.50; F. Culbert, $1.00; J. Bough, 50 cents, W. Stakes, 65 cents; L. Crones, 50 cents; L. Milton, $1.00; F. Randolff, 50 cents; A. Franklin, 50 cents; V. Ambrose, 50 cents; D. Williams, 50 cents; R. Flemm, 50 cts; Charles Carter, 50 cts; G. Jones, $1.00, W. Pickett, Mrs. McQuinn, H. Pickett, H. Culaman, C. Hull, J. Berne, Mrs. Geary, H. Battie, Mc. Tate, L. Tates, Mrs. Mahone, R. Tatum, G. Kane, S. Stratton, J. Lyttleton, M. Corey, R. Stratton, J. Flagg, R. Lewis, J. Armstrong, H. Stevens, L. Thomson, A. Carter, A. Gowin, R. Graham, S. Ward, R. Curtis, W. Tatum, H. Williams, Mrs. Sherman, P. Pettit, S. Range, each 25 cents. Sum, $25.50.

The following are the names of the members who have paid their 25 cents for the Book Concern in Toledo charge:

Wm. Jenkins, Simon Thomas, Hrel Robinson, John Coal, George Fields, John Arnold, John Young, Robert Massenburg, Wm. Anderson, Joseph Garrat, Wm. Miles, John Russel, Meredith Baylar, Nancy Henderson, Lucinda Hoe, Dilsey Andrews, Eliza Chase, Sarah Dewrey, Caroline Nelson, Elizabeth Collins, Vina Pendleton, Sister Blackburn, Harriet Howard, Mary Postles, Mary Brewer, Eden Green, Mary Lyons, Tamby Coal, Emily Wilson, Mary Jenkins, Elizabeth Walden, Elizabeth Johnson, Robert Parker, James Coalman, Simon Rhodes, Akram Presser, Charles Green, Sister Points, Edward Claybrook, Sarah Sampson, Maria Cooper, Charles Walker, Eliza Walker, Mary Griffith, Eliza Harris, Mary Remby, Julia Brown, Levi Griffin, Sister Elliot, Edith Greene.

The following are the names of those who are not members:

Eliza Merrit, Mr. Clark, Edmonia Clark, Harris Douglas, Mary Henry, Eliza Douglas, Mrs. Moore, B. Williams, James Mears, Daniel Young, Washington Miles, John Blossum, John Watkins. Total, $15.75. ROBERT A. JOHNSON.

Macon, Ga., Rev. T. G. Steward, Pastor. Sum, $25.65.

ACKNOWLEDGMENTS.

Americus, Ga., Recorder, J. R. Covington, $2; T. Holmes, $1; E. Hedd, $1; V. Harris, $1, R. Key, $2; A. Groves, $1, A. Powell, $1; T. Mandruff, $1; F. Nusom, $2; G. Anderson, $1; J. Roberts, $1, M. Andrews, $2; M. Ellis, $1, J. Ellis, $1, S. Cruse, $1, Eufaula, Ala., C. Simmons, $1; A. Hamilton, $2, P. Mcqure, $2; M. Patterson, $1.50; F. Culbert, P. Jones, L. Milton, G. Jones, $1 each; Cuthbert, Ga., S. Ford, $1.

Acknowledgments at Office. E. J. Taylor, $2.25; Rev. A. T. Carr, $28.08; Rev. J. W. Early, $23.00; Rev. E. C. Joiner, $12.00; Rev. D. V. Seaton, $11.50; Glen Cove Circuit, $9.50. Received from Rev. A. L. Stanford, General Book Steward, $200.00.

Married.

Watson—James.—On the 13th of October last, in the City of New York, by the Rev. N. H. Turpin, William M. Watson, of Philadelphia, Pa., to Mrs. Sophia C. James, of New York City.

White—Poole.—On Oct. 28th, 1869, by Rev. Jas. M. Williams, Lewis White, of Mount Ephraim, New Jersey, to Miss Comfort E. Poole, of Camden, New Jersey.

Died.

At the residence of her son, Rev. A. McIntosh, in the City of Chicago, on Sunday evening, Oct. 31st, Mrs. LYDIA McINTOSH, at the advanced age of 91 years. She was an invalid for a long time, but bore her sufferings with Christian fortitude until death released her. She was a consistent member of the A. M. E. Church for more than thirty years, and died in hope of a blessed immortality. She leaves an extended circle of friends and relatives to mourn her loss. May they meet her in heaven! M.

Advertisements.

WILBERFORCE UNIVERSITY,
XENIA, GREENE CO., OHIO,

For the education of young gentlemen and young ladies, without distinction of race or color, is now open and in active operation. It embraces,

1st. The Preparatory Department
2d. The Collegiate Department,
3d. The Theological Department,
4th. The Medical Department.

Expenses, from $150 to $200 per annum.

Young ladies! Young gentlemen! Your pastors, your country and your God demand that you make every effort to educate yourselves. The means are now within your reach. Show that you value them. For further information, see the Catalogue of the Wilberforce University, or apply to Bishop Payne, Xenia, Greene county, Ohio.

WILBERFORCE UNIVERSITY.
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Is now in successful operation, and is open for all pious young men desiring to study for the ministry, or those ready therein.

Remember, the time has come when our people begin to demand an educated ministry. Thank God for this! For further information, apply to Bishop Payne, Wilberforce University, Greene Co., Ohio.

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The Medical Department

Of this Institution is now open to both sexes. We are prepared to give a thorough Scientific Medical Education to all who aspire to usefulness, distinction, and wealth.

Never was there a time in the history of the human race, when so large and lucrative a field was opened to colored physicians as now. Not long ago you were spurned from the Halls of Science, but now you are invited.

Expenses, about $34 per session. For further information, see the Catalogue of Wilberforce University, or apply to Bishop D. A. Payne, Xenia, Greene county, Ohio.
apr5.67-1y

$1000 Reward!

WE will pay the above reward to any individual or company who will produce a machine superior to sewing a stronger, smoother or more elastic seam than our celebrated Erie $15 *Premium Sewing Machine.* Many of the best inventors, both in Europe and America, have pronounced this the most practical Family Sewing Machine in the world, capable of performing a greater variety of work than any other machine ever produced. It sews faster more in any hour than a dozen sewing girls. Agents are selling them to almost every family, and the ladies are delighted with them. A sample machine carefully boxed, with full directions for use, extra needles, Barnum's Self Sewer, Hemmer, Oil Can, Order Book, Circulars, Certificate of Agency and private terms to Agents and all sent to any Express office, C. O. D. $15. Send no money in advance, but pay the Express Agent when the machine arrives. Address the ERIE SEWING MACHINE Co., Buffalo, N. Y., or Chicago, Ill. [Ex 4t oct 2]

$1,000, To Loan on FIRST MORTGAGE or good Security in large or small amounts. Apply to
WILLIAM H. LONGFELLOW,
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oct2-3t

LAMB KNITTING MACHINE

Is Simple, Durable, and Easily Operated. Agents Wanted. On one stamp for Sample Stocking and Circular. Address JAS. D. ORNE, General Agent, 922 Chestnut Street, Philadelphia.
Oct 9 4t.

5000
NEW CASH SUBSCRIBERS WANTED
FOR THE
Christian Recorder.

THE CANVASS OPENED.

GREAT INDUCEMENTS
OFFERED TO CANVASSERS
FOR THE YEAR 1870.

A FREE PAPER
FOR THE
REMAINDER OF THIS YEAR, (1869) TO
ALL NEW CASH SUBSCRIBERS
FOR NEXT YEAR
(*1870.*)

The annexed list of premiums we offer on liberal terms, unprecedented in the history of the CHRISTIAN RECORDER, to all who will engage in the work of extending the circulation of the paper.

I. PREMIUM.

OUR NEW DISCIPLINE GIVEN AWAY.

To every person who will send us the names of two Cash Subscribers for the year 1870 with the money, $4, for the same, we will give a copy of the new edition of the A. M. E. Discipline.

II. PREMIUM.

OUR NEW HYMN BOOKS GIVEN AWAY.

To every person sending us the names of three Cash Subscribers for the year 1870 with the money, $6, for the same we will give a copy of the new and beautiful edition of the A. M. E. Hymn Book, just published in elegant cloth binding. For five Cash Subscribers with the money, $10, we will give a copy of our fine Hymn Book with beautiful gilt edges; and for six Cash Subscribers, with $12 for the same, we will give a copy of our superfine Hymn Book in elegant embossed morocco binding, with gilt edges and clasps imitating gold.

III. PREMIUM.

TANNER'S APOLOGY FOR AFRICAN METHODISM.

A good size volume containing over 460 pages, printed on fine white paper, with large clear type, in beautiful, well finished and substantial cloth binding. A copy of the work should be in every Christian family; and here is a rare opportunity to obtain it, which was never before offered, and perhaps never will be again on terms so liberal, for the book is gaining higher repute.

The Publisher of the CHRISTIAN RECORDER having effected an arrangement with Rev. B. T. Tanner the Author and publisher of this most valuable work, is now enabled to offer it as a premium to Canvassers for Subscribers to the CHRISTIAN RECORDER, and we confidently expect the liberal offer to meet with hundreds of responses, as every Minister, Sunday School Superintendent, Sunday School Teacher and Bible Class Scholar of the A. M. E. Church should have it.

To every person who will send us the names of five Cash Subscribers for the year 1870, with the money, $10, for the same we will give a copy of "Tanner's Apology for African Methodism."

IV. PREMIUM.

FLETCHER'S COMPLETE WORKS.

A work for Biblical Students of all denominations, and no African Methodist Episcopal Clergyman should be without it. The entire work is substantially and neatly bound in four large volumes of beautiful leather binding. Each volume is worth $2.50, and the entire work is full worth $10. We have only two copies of the work, which we offer on the following liberal terms. Any person applying for the work, by being the first that will send us the names of 25 Cash Subscribers for the year 1870 with the money, $50, for the same, we will give Fletcher's Works Complete in four volumes. Apply soon, for we have only two copies, each containing four volumes, to give as premiums to the two most energetic workers in this canvass for the CHRISTIAN RECORDER.

V. PREMIUM.

PETERS' MUSICAL MONTHLY.

To our musical friends: Having made arrangement with the Publisher of Peters' Musical Monthly, believing that the introduction of so valuable a periodical will be of great benefit to you, we offer the following liberal terms: To every person sending us $2.50 we will send the CHRISTIAN RECORDER one year and Peters' Musical Monthly six months; and for two Cash Subscribers, with $1.50 for the same, we will furnish each with the paper one year and Peters' Musical Monthly six months. Now with a little energy any one may supply himself with the choicest sheets of music, and our valuable sheet, a great deal cheaper than he can in any other way.

VI. PREMIUM.

THE NEGRO'S ORIGIN, BY B. T. TANNER.

To any person sending one Cash Subscriber, with the money, $2, for the same, we will give this new and valuable work. It is Multum in parvo.

VII. PREMIUM.

CASH COMMISSIONS.

Those canvassers who prefer a Cash Commission can avail themselves of it by complying with the following terms, which are exceedingly liberal.

To every person at present receiving the CHRISTIAN RECORDER who will send us the names of five new Cash Subscribers for the year 1870 with the money, $10, for the same, we will send his own paper free for one year, and will give him $1 in cash for every additional five new Cash Subscribers he will send us.

The way is now open for every one that will, to receive a valuable premium or reward and at the same time extend the circulation of the CHRISTIAN RECORDER. Commence at once, as all new subscribers for 1870 will receive the paper free the remaining weeks of 1869. The best plan is to send in the names and money as fast as obtained, at least every week, in order that the same may be entered on our books and the paper forwarded immediately. Those who canvass on cash commission will please state in your letters "On Cash Account;" and those who canvass for other Premiums will please state which Premiums are desired.

☞ All subscriptions payable in advance.

☞ Premiums will be forwarded as soon as earned, and the money is received at our office.

☞ Be sure in writing to us, to give the name of subscribers, Post Office, County and State.

☞ Send money in draft, check, registered letter or Post Office money order. The latter we consider to be the best way. You will pay the expense of sending the Order out of our funds, and send balance to

A. L. STANFORD, Publisher of the
"Christian Recorder," Box 2975.
tf. Philadelphia, Pa.

Life Insurance.
LIVERPOOL AND LONDON
and
GLOBE INSURANCE CO.,
Office No. 6, Merchants Exchange.
CAPITAL AND ASSETS, - - - $17,000,000.

Insurance for any amount placed in the above or other good Companies by
WILLIAM SCOTT,
919 South 9th St., Philadelphia.

PACIFIC RAILWAY GOLD LOAN.

Messrs. Dabney, Morgan & Co., 53 Exchange Place, and M. K. Jesup & Co., 12 Pine Street, N. Y., offer for sale the Bonds of the Kansas Pacific Railway. These Bonds pay seven per cent. in Gold; have thirty years to run; are Free from Government Taxation; are secured by a Land Grant of Three Million Acres of the Finest Lands in Kansas and Colorado. In addition to this special grant the Company also owns Three Millions of Acres in Kansas, which are being rapidly sold to develop the country and improve the road. They are a first mortgage upon the extension of the road from Sheridan, Kansas, to Denver, Colorado. The road in operation 637 miles long upon which it is also a mortgage *now earns more than enough net income to pay the interest on the new loan.* There is no better security in the market—this being in some respects better than Government Securities. *Principal and Interest payable in Gold.* Price 96, and accrued Interest, in Currency. Pamphlets, Maps and circulars furnished on application.

Aug. 11th., 3m.

How Hostetter's Bitters cure Dyspepsia.
THE WHOLE STORY IN A NUTSHELL.

The office of the stomach is to convert the food into a smooth-like semi-fluid, called Chyme. This is effected partly by the action of a solvent, called the gastric juice, which exudes from the coating of the stomach, and partly by a mechanical movement of that organ, which churns, as it were, the dissolving aliment. The Chyme passes from the stomach into the duodenum, or entrance to the bowels, where it is subjected to the action of the bile, and the nutritious portion of it converted into a fluid called *Chyle*, which eventually becomes blood.

Now, it is evident that if the great solvent, the gastric juice, is not produced in sufficient quantity, or if the mechanical action of the stomach is not sufficiently brisk, the *first process of digestion* will be but imperfectly performed. It is also clear that if the liver which plays such an important part in changing the nourishing portion of the chyme into the material of the blood, is congested or in any unnatural condition, the *second process* will not be thoroughly accomplished. The result of the *two failures* is *dyspepsia* complicated with *biliousness.*

The mode in which HOSTETTER'S BITTERS operate in such cases is this: they invigorate the cellular membrane of the stomach which evolves the gastric juice, thereby insuring an ample sufficiency of the fluid to completely dissolve the food. They also act upon the nerves of the stomach, causing an acceleration of the mechanical movement necessary to reduce the food to a homogeneous mass. They also act specifically upon the liver, strengthening it and so enabling it to produce an ample and regular supply of bile for the purpose of converting the nutritious particles of the Chyme into Chyle, and promote the passage through the bowels of the useless debris.

In this way, HOSTETTER'S BITTERS cure dyspepsia and its complaint. The explanation is plain, simple, philosophical and true. nov[illegible] it

TARRANT'S SELTZER APERIENT.

Treat Disease Tenderly. Beware of aggressive drugs that strike at the vitality of the patient. Sickness itself is a terrible debilitator. It needs no help to prostrate its victims. Violent salivants and cathartics kill thousands every year. Avoid them. In Tarrant's Effervescent Seltzer Aperient you have all the laxative elements that any case requires. It is the most genial of purgatives, and is also a superior tonic, an unsurpassed anti-bilious specific, and an admirable febrifuge.

SOLD BY ALL DRUGGISTS.

Nov 16—3t.

Mrs S. A. Allen

BEAUTIFUL HAIR.
Nature's Crown.
You Must Cultivate It.
GRAY HAIR
Is a certain indication
of decay at the roots.

New Style. Important Change.
A REAL HAIR RESTORER AND DRESSING
Combined in One Bottle.
MRS. S. A. ALLEN'S
HAIR RESTORER
Will Restore Gray Hair to its
Natural Life, Color and Beauty.

It is a most delightful Hair Dressing.
It will promote luxuriant growth.
FALLING HAIR is immediately checked.

Mrs S. A. ALLEN'S ZYLOBALSAMUM another preparation for the Hair, clear and transparent, without sediment. It is very simple and often produces wonderful results. Its great superiority and economy as a Hair Dressing over high cost French Pomades is acknowledged by all not only in this country but in Europe. The Restorer and Zylobalsamum should not be used one with the other. SOLD BY ALL DRUGGISTS.

Proprietors, S. R. Van Duzer & Co., Wholesale Druggists, 35 Barclay St. and 40 Park Place, New York.

E Boyer, &c.

For the Christian Recorder.

THE WANT OF MONEY.

The want of money is to the American people an incentive to inspire them with hope, energy, and perseverance. It is the wheel upon which arts and sciences revolve. I do not mean to infer that our Americans are mercenary. But the earnest longings of the soul rouse them to make superhuman efforts.

It might be to build up some public works. To get means to spread Christian reform, or to educate their race, perhaps to better the condition of some fond wife, mother, father, brother, or sister, whose aspirations were far above their present condition.

Oh! the self-sacrificing souls who have left their earthly tabernacle and ascended to that beautiful world, where they are singing with the angels. They have left an immortal name behind them by some great that God ever made, and that if we were called upon to exhibit a specimen of man-work they have done, being compelled to it by feeling severely and bitterly the want of money.

How many who have not been aware of the talent they possessed, or, if they had been, would have been too fearful of failing to have launched out in the field of fame! But, feeling the want of money, together with the scoffs and frowns of the world, they ventured out upon the broad stage of action with a determination to conquer under the banner of victory or die in the field of battle.

If we trace history from beginning to end we shall see that the most important discoveries, the highest positions of honor, the most talent has been displayed by persons who have, at times, been almost on the brink of starvation.

Look at Milton, the great poet; did he not at one time sell some of his best productions for food to eat? Has he not made a name for himself that will be handed down from generation to generation, and *never* be forgotten? In his *Paradise* Lost he describes man as being more depraved than the inhabitants of the lower regions, aye, than his Satanic majesty himself. In his "*Paradise Regained*" he most beautifully describes him as being little lower than the angels. Oh! the power of man when it is used aright for God and humanity. It is unbounded.

If you will allow me I will paint with my imagination a scene supposed to be in France, as an illustration of fame gained by the want of money.

A young girl is carefully picking her way through the crowded and narrow streets of Paris, where poverty and vice reigns supreme. She *is* suffering for the *necessaries* of life—not knowing that she *possesses* a voice that would cause monarchs to bow before her, and acknowledge her the queen of singers, a very Florence Nightingale.

Being driven to desperation, she is making her way to a wealthy and refined community. She stops before the palatial residence of an uptown banker, and commences to sing a lovely Italian air, accompanying it with a few faint touches on her guitar. As her beautiful and soul-stirring voice, whose tunes were so soft and melodious, trills on the night air—like gentle zephyrs—it is borne on soft breezes into the windows of that mansion, and enters the soul of that rich man's daughter.

It seems to her an angel from heaven who has condescended to visit this unfriendly world, to cast sunshine and joy in the hearts of the disconsolate. She opens the window and listens breathlessly till the last faint notes dye away—she then hurries to the front door, opens it, and thrusts a purse of money into Sylvia's hand, for this is the name of our beautiful singer.

This young lady is not the only listener. The celebrated violinist of one of the most *aristocratic* theatres is standing spellbound. He advances, catches her by the hand, and says, poor girl, your plaintive song tells me your sad history. Come home with me and be an older sister to my little motherless Clare.

Kindred spirits have met. Their tastes are similar—both appreciate the most precious of God's gifts, the human voice.

But ah! perfect happiness cannot be found on earth. She has not been in her new home long, before she sees that she is causing that noble-hearted man and his frail child a great many deprivations. She is deeply grieved. While in this state of mind she picks up a paper; glancing at the advertisements she see that the Prima Donna who is to sing that night will be unable to be there, but an effort will be made to get some one in her place. She reads it over until the words seem like coals of fire. Her mind is made up.

She goes to her room, and just arrives in time to see Clare getting up in her sleep and going towards the door; she follows her, and sees the child enter her father's room, climb up in his bed, and put her little soft cheek close to his, with one arm around his neck, and say in low, sweet tones "Papa, *dear* papa, I am so hungry," and with a sigh, nestle in his bosom, while her tears course down the cheek of her father, whose sunken and emaciated features sadly contrast with Clare's. She can stand no more, but immediately leaves the room.

The next night, with your permission, we will take you to one of the most popular theatres in Paris, where are gathered all the elite of the city to witness the debut of a new singer.

The curtain rises slowly while a chorus is being played by the orchestra. We see a young girl dressed very simply in white, whose countenance seems lit up with an angelic light that is almost heavenly, with eyelashes drooping over those timid eyes, that she dare not raise to meet the gaze of that vast concourse of people.

She trembles and almost faints, her brain reels, she totters, but does not fall. The audience is won by her beauty and timidity. They give her a hearty peal of applause. She feels encouraged, and, lifting her eyes to heaven, commences to sing a sad, but beautiful, air. A deathly silence reigned as her voice (tremulous at first) soared from note to note, until it became so strong and powerful that they were perfectly enraptured.

She has finished. I hear a murmur like the rushing of waters. A victory awaits her—handsome boquets fall at her feet. From that evening her fortune was made, her fame began.

Who would not be an American, and be glad to feel the want of money, that they may make such efforts as will assure success and win for themselves fame and honor?

Annie.

* * *

EMANCIPATION IN MARYLAND.

We glean the following most interesting items concerning the grand Emancipation celebration in Baltimore, from the *American:*

The various Associations marched from their headquarters, and took positions assigned them by the Field Officer of the Day (Col. A. J. Kelley) on the streets leading to Broadway, each one having a band of music or drum corps at its head. At 10 30 the order was given to fall into line, and in the most creditable manner each Association, under the command of its respective Marshals, marched to the positions assigned it by the Officer of the Day. After a review of the line by the Chief Marshal and his Aids, the procession marched in the following order:

Battalion of Police in Baltimore.
Band from Washington.
Escort of Knights Templar.
Knights Templar, of Washington, D. C., Fifty Men.
Master of Ceremonies, W. U. Saunders, and Aids, Mounted.
Draymen and Carters' Association, No. 1, Mounted.
Chief Marshal George A. Hackett and Aids, Mounted.

The most prominent feature of the procession was Division M. A portion of all the sights it presented, is thus described by the *American:*

A beautifully decorated car, drawn by four horses, with four females representing Europe, Asia, Africa, and America, one female sitting in the centre representing the Goddess of Liberty.

A car filled with children holding little banners with the names of the States.

Barouches containing Walter Sorrell, Chairman of Committee of Arrangements, Major General O. O. Howard and others.

Barouches containing the Board of Directors of the Chesapeake Marine Railway Company of Baltimore.

Baltimore Butchers' Association, 25 men, with a handsome silk banner presented by the ladies of Baltimore, representing the name of the Association.

Eastern Division,
James Hammond, Chief Marshal, and Aids.
Band from Washington.
The Ship Emancipation.
Caulkers' Trade Union Society, 255 men—John White, Marshal.

A car drawn by four horses, carrying a miniature ship representing a vessel under repair; caulkers and carpenters at work on deck. Inscription painted on muslin, on either side, "She brought 4 000,000 out of Slavery." A flag flying at the masthead, with the name of the ship, "Emancipation." The men wore black pants, blue over-shirts or blouses, black hats, red, white and blue rosettes, each man carrying a mallet and caulking iron on his shoulder. They made a very fine appearance.

Barouches containing Officers of the Caulkers' Association.
Northern Central Railway Elevator Association,
Twelve men—M. C. Palmer, Marshal.

Black pants, red flannel shirts trimmed with black, black hats, white gloves.

Banner—inscription: "Capacity 2,000 bushels per hour: we can't be beat." Picture representing the Elevator in operation. Grain Car, with shovels, drawn by the men. The banner and general outfit of this Association were furnished by the proprietors, John N. Gardner & Co.

Wise Men of the East Association—J. Collins, Marshal; 80 members. They carried a beautiful new silk banner, presented by the ladies of East Baltimore. Inscription: "Where is He that is born King of the Jews, for we have seen His star in the East, and come to worship Him?" Dress, black pants, coat and vest; silver star worn on the left breast.

Manasseh Lodge Independent Order of Odd Fellows—100 men. Dark clothes and the usual emblems and costumes of the order. Marshals Greenbury and Martin and Aids.

Good Samaritan Lodge, Order Mount Lebanon and other Associations of the Order, with banners and inscriptions emblematic of their principles. They also had a number of cars carrying orphan children of deceased members.

Band.

First Baltimore Laborers' Association, two hundred men, George H. Hughes Marshal, with Aids. Dress, dark clothes, white gloves, rosettes on the left breast, aprons painted: ship lying alongside of wharf loading; white silk banner trimmed with green fringe; motto, "Temperance exalteth a Nation."

Sailors' Beneficial Society No. 1, of the United States, 30 men, Marshal Marsalis Haywood. Dress, dark clothes, black caps, red, white and blue capes, white aprons trimmed with blue fringe; organised 1857.

Music.
Marshal Edward Whiting.

Hod Carriers' Society; dress, black pants, red flannel shirts, white gloves; a banner representing an unfinished building, with men carrying bricks and mortar. They numbered 60 men; organised 1865.

Draymen, Carters and Wagoners' Association of South Baltimore, mounted on horses, 45 men; banner representing a horse and wagon being led by the driver. They had a fine selection of horses.

Major Delaney Delmonico Club, 39 men; Rufus Carpenter Marshal; white flannel overshirts, black pantaloons and black caps; pioneers with axes; banner, blue silk, trimmed with gold fringe, presented by the ladies of South Baltimore.

* * *

BISHOP WAYMAN'S APPOINTMENTS FOR OCTOBER AND NOVEMBER.

Thursday, Nov. 11, at home.
Sunday, Nov. 14, Richmond, Va.
Tuesday night, Nov. 16, Farmville, Va.
Thursday, Nov. 18, at home.
Sunday, Nov. 21, Annapolis, Md.

* * *

THE ORIGIN OF THE NEGRO RACE;

AND

Does the Negro rest under the Noachic Curse?

By B. T. Tanner.

With a letter from Bishop J. P. Campbell

Just Issued. Single Nos. 25cts.

GENERAL BOOK STEWARD'S APPOINTMENTS.

Monday 8th, Jacksonville, Fla. Monday, Nov. 8th to Tuesday 16th, Savannah, Ga. Tuesday, Nov. 16th to Friday 19th, Augusta, Ga. Friday, Nov. 19th to Tuesday 23d, Charleston, S. C. Tuesday, Nov 23d to Thursday 25th, Columbia, S C. Thursday, Nov. 25th to Monday 29th, Wilmington, N C. Monday, Nov. 29th to Wednesday, Dec 1st, Raleigh, N. C.

A. L. K. Stanford.

* * *

CONFERENCE CALENDAR FOR 1869.

Texas Conference, San Antonio, Jan. 20, Bishop Shorter.
Mississippi Conference, Natchez, Dec. 1, Bishop Shorter.
Louisiana Conference, Baton Rouge, Dec. 15, Bishop Shorter. tf.

* * *

Notice.—Joseph H. Cole, restaurant, No. 418 South Sixth street, above Lombard, opposite Bethel Church, where he keeps always on hand the very best oysters and other refreshments. Hoping that his old friends and the public generally will give him a call.

August 5—6m.

* * *

KENTUCKY CONFERENCE HIGH SCHOOL, LOUISVILLE, KY.

This Institution was established in accordance with a resolution passed at the Second Session of the Kentucky Conference of the A. M. E. Church, held at Lexington, Aug. 21—29, and is intended to be a preparatory school to Wilberforce University. There will also be formed a Theological Class, which will afford rare advantages to young men having in view the Gospel Ministry. Competent assistance has been procured and no pains will be spared to make the school one of the best in the State. For further information or circulars address

R. G. Mortimer, Louisville, Ky.

sept. 18—3mo.

* * *

☞ *Information Wanted*, of my son John Maybanks, born in Columbia, S. C., with his mother, Charlotte Maybanks, was sold to Phillip Killyon, and brought to Augusta Co., Virginia, six years before the war. When last seen was in 1863, between Fairfax C. H. and Centreville. He was with the 25th N. Y. Regiment, whose time had expired, and they were on their way home. Any information thankfully received,

Address, Louie Motain, 1012 Lombard St., Philadelphia.
oct.30-1m.

☞ Information wanted.—Mrs. Marina Campbell, wife of Virgil Campbell, of Stockton, wishes to obtain information of the following relatives, viz.: her brother, Nelson Bishop and her sister Delily Brown, who in 1852, lived in the upper part of Sevier county, Arkansas. Also of William, George and Ross Jackson of the same place. Any information of the above named persons will be thankfully received. Address Mrs. Campbell, care of P. A. Bell, Editor *Elevator*, San Francisco. oct9-2m

* * *

☞ Tanner's Apology for one dollar. Every preacher in the connection ought to have it. Especially he ought to have it who is ignorant of African Methodism. Send on one dollar 25 cents in addition for postage. Address *Box* 2975. tf.

* * *

NOTICE.

Mission Rooms A. M. E. Church,
No. 12 Saratoga St., Baltimore, Md.

All letters and matters pertaining to the Missionary Society of the African M. E. Church, and all monies belonging to or intended for said Society, must be directed to No. 12 Saratoga street, Baltimore.

Jas. A. Handy, Cor. Sec.

July 25.—tf.

Advertisement.

TO THE WORKING CLASS.—We are now prepared to furnish all classes with constant employment at home, the whole of the time or for the spare moments. Business new, light and profitable. Persons of either sex can easily earn from 50c. to $5 per evening, and a proportional sum by devoting their whole time to the business. Boys and girls earn nearly as much as men. That all who see this notice may send their address, and test the business, we make this unparalleled offer: To such as are not well satisfied, we will send $1 to pay for the trouble of writing. Full particulars, a valuable sample, which will do to commence work on, and a copy of *The People's Literary Companion*—one of the largest and best family newspapers published—all sent free by mail. Reader, if you want permanent, profitable work, address E. C. ALLEN & CO., Augusta, Maine. Nov13-3m

PENNSYLVANIA CENTRAL RAILROAD.
After 8 P. M., Sunday, September 5, 1869.

The trains of the Pennsylvania Central Railroad leave the Depot, at Thirty-first and Market Streets, which is reached directly by the Market Street Cars, the last car connecting with each train leaving Front and Market Streets thirty minutes before its departure. The Chestnut and Walnut Street cars run within one square of the Depot.

Sleeping Car Tickets can be had on application at the Ticket Office, North-west corner of Ninth and Chestnut Streets, and at the Depot.

Agents of the Union Transfer Company will call for and deliver Baggage at the Depot. Orders left at No. 901 Chestnut street, or No. 116 Market Street, will receive attention.

THE TRAINS LEAVE DEPOT

Mail Train	8 00 a. m.
Paoli Accommodation, 10.30 a. m., 1 10 and	7 10 p. m.
Fast Line	11 50 a. m.
Erie Express	11 50 a. m.
Harrisburg Accommodation	2.30 p. m.
Lancaster Accommodation	4 00 p. m.
Parkesburg Train	5 30 p. m.
Cincinnati Express	8 00 p. m.
Erie Mail and Pittsburg Express	9.30 p. m.
Accommodation	11 00 p. m.
Philadelphia Express	12 00 p. m.

Erie Mail leaves daily, except Sunday, running Saturday night to Williamsport only. On Sunday night passengers will leave Philadelphia at 8 o'clock.

Philadelphia Express leaves daily. Cincinnati Express daily except Saturday. All other trains daily except Sunday.

The Western Accommodation Train runs daily, except Sunday. For this train tickets must be procured and baggage delivered by 5 p. m., at No. 116 Market street.

TRAINS ARRIVE AT DEPOT.

Cincinnati Express	2 45 a. m.
Philadelphia Express	6.20 a. m.
Erie Mail	8.20 a. m.
Paoli Accommodation, 8 20 a. m., 4 05, and	6.35 p. m.
Parkesburg Train	9.10 a. m.
Fast Line	5 35 a. m.
Lancaster Train	12 30 p. m.
Erie Express	5 10 p. m.
Day Express	1 30 p. m.
Pacific Express	8 25 p. m.
Harrisburg Accommodation	8.40 p. m.

For further information, apply to

JOHN F. VANLEER Jr.,
Ticket Agent 901 Chestnut Street.
FRANCIS FUNK, Ticket Agent,
116 Market Street.
SAMUEL H. WALLACE, Ticket Agent, at the Depot.

The Pennsylvania Railroad Company will not assume any risk for baggage, except for wearing apparel, and limit their responsibility to One Hundred Dollars in value. All baggage exceeding this amount in value will be at the risk of the owners unless taken by special contract.

EDWARD H. WILLIAMS,
Gen'l Superintendent, Altoona, Pa.
sept

HOLIDAY JOURNAL FOR 1870.

CONTAINING a Fairy Story for Christmas, Plays, Puzzles and Wonders. 6 large pages, illustrated. Sent FREE on receipt of 2 cent Stamp for postage. ADAMS & CO., 25 Bromfield Street, Boston, Mass. Oc130

WANTED.

A Superintendent to take charge of the Olive Cemetery. Apply at the office,

921 LOMBARD STREET, PHILADA.
GEO. W. GAINES, Secretary.

DOUGLASS' STUDIO.

PORTRAITS, BANNERS, SIGNS,
(PICTORIAL AND LETTERED,)
PAINTED BY
R. DOUGLASS,
267 South Seventh St.
PHILADELPHIA.
oct 23-1m.

MEAD & MILLS.

New Dry Goods and Trimming Store.

HOSIERY, DRESS, AND REGALIA TRIMMINGS OF EVERY VARIETY.

The undersigned, having purchased the

DRY GOODS AND TRIMMING STORE
OF
Mrs. S. Shorter Hawkins,
No. 615 Lombard Street,

will continue to keep constantly on hand a full, fashionable, and splendid assortment of Dry Goods and Trimmings calculated to suit all seasons—at the LOWEST MARKET PRICES.

Ladies' Ready-Made Clothing and Gentlemen's Furnishing Goods always on hand.

☞ We trust the former patrons and our friends generally will favor us with their patronage.

HANNAH W. MEAD,
AMELIA E. MILLS.
Oct. 23—tf.

DRY GOODS STORE.

"Mrs. Hawkins has also resumed her business at Cape May; where she will be pleased to wait upon all old customers, and as many new ones who wish to get Dry Goods of every kind cheap. Store on Washington St, also on Lafayette St."

☞ A liberal share of patronage is solicited. July17 tf

WILLIAM STILL,
COAL DEALER,
1216, 1218 & 1220 Washington ave.

THE very best Lehigh and Schuylkill coal at the lowest market prices constantly kept on hand. Oct15

MRS. STEEL,
1313 Chestnut Street, Philadelphia.
CORSETS AND HOOP SKIRTS.

Mrs Steel is now manufacturing the EUREKA CORSET, superior to all others. Her

PATENT SHOULDER BRACES,

so highly recommended by Physicians, always on hand, and made to order.

Please send for descriptive circular. oct.16–1y.

TANNER'S APOLOGY
FOR
African Methodism.

A Succinct History of the Rise and Progress of the A. M. CHURCH, with a Defense of the same.

"We think it must prove a work of great interest to the denomination."—*Christian Advocate and Journal.*

"It affords a valuable illustration of the African character, and is written in a style that is not only earnest, but often eloquent."—*N. Y. Tribune.*

"We ask for him and his work a reception worthy of it and of him."—*Zion's Standard and Review.*

"We commend this work to the friends of equal rights throughout the country."—*Frederick Republican.*

"The book is written in a temperate, but dignified style."—*Baltimore Daily Journal.*

"It is in this book that all may learn just what colored men have done, and are doing to educate themselves and improve their condition."—*Christian Recorder.*

"We pronounce it a good thing."—*People's Journal.*

"A book replete with thought and matter."—*Missionary Reporter.*

Price, $1 00. 12mo. 484 Pages.
Twenty five cents for Postage.

INVALID'S HOME,
230 BLEECKER STREET,
NEW YORK.

THE Subscriber respectfully announces, that she is now prepared for the reception of Invalids at the above place. Those desirous of her treatment, can here find all the CONVENIENCES AND COMFORTS OF A HOME, beside the advantages accruing from the immediate supervision of the Doctress, as regards Exercise, Diet, &c, as well as her watchful care of the patient during convalescence.

The occupant of this House also avoids the excitement incident to the Hotel, which so often becomes detrimental to the proper restoration of the sick.

sep18 3mos ELIZABETH DUFFELS.

FURNITURE.

BUY your Furniture, Stoves, &c., of R. M. Adger, 710 Lombard St., where he has constantly on hand a variety to suit housekeepers, cheaper than elsewhere. Also, the highest cash price paid for old furniture. sep18—6m

CHEAP PAINTING.—
1/3 COST LEAD.
100 lbs of the Pecora Company's Colored Paint (costing $12 60) will paint as much as 250 lbs. of Lead, and wear longer. For particulars, address S. BOWEN, Sec'y, No 156 N. Fourth St., Philada.

THE SABBATH SCHOOL ATTENDANT,

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Do not fail to send for a copy. Address

HUNTER & THOMAS,
Pittsburgh, Pa.

Jacob H. Simms'

INTELLIGENCE Office, No. 132 West 30th Street, bet. 6th and 7th Avenues, New York City. First-class help wanted, male and female, to fill excellent situations in the city and country. You can come from any part of the country, for I have not sufficient female help here to supply the demand. Wages very good. Office hours from 7 A. M. to 7 P. M. July24-tf

No. 441

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No. 442

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No. 443

pp 3 and 4

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For the Christian Recorder

THE WANT OF MONEY.

The want of money is to the American people an incentive to inspire them with hope, energy, and perseverance. It is the wheel upon which arts and sciences revolve. I do not mean to infer that our Americans are mercenary. But the earnest longings of the soul cause them to make superhuman efforts.

It might be to build up some public works. To get means to spread Christian reform, or to educate their race, perhaps to better the condition of some fond wife, mother, father, brother, or sister, whose aspirations were far above their present condition.

Oh! the self-sacrificing souls who have left their earthly tabernacle and ascended to that beautiful world, where they are singing with the angels. They have left an immortal name behind them by some great that God ever made, and that if we were called upon to exhibit a specimen of man-work they have done, being compelled to it by feeling severely and bitterly the want of money.

How many who have not been aware of the talent they possessed, or, if they had been, would have been too fearful of failing to have launched out in the field of fame! But, feeling the want of money, together with the scoffs and frowns of the world, they ventured out upon the broad stage of action with a determination to conquer under the banner of victory or die in the field of battle.

If we trace history from beginning to end we shall see that the most important discoveries, the highest positions of honor, the most talent has been displayed by persons who have, at times, been almost on the brink of starvation.

Look at Milton, the great poet; did he not at one time sell some of his best productions for food to eat? Has he not made a name for himself that will be handed down from generation to generation, and *never* be forgotten? In his *Paradise Lost* he describes man as being more depraved than the inhabitants of the lower regions, aye, than his Satanic majesty himself. In his "*Paradise Regained*" he most beautifully describes him as being little lower than the angels. Oh! the power of man when it is used aright for God and humanity. It is unbounded.

If you will allow me I will paint with my imagination a scene supposed to be in France, as an illustration of fame gained by the want of money.

A young girl is carefully picking her way through the crowded and narrow streets of Paris, where poverty and vice reigns supreme. She is suffering for the *necessaries* of life—not knowing that she *possesses* a voice that would cause monarchs to bow before her, and acknowledge her the queen of singers, a very Florence Nightingale.

Being driven to desperation, she is making her way to a wealthy and refined community. She stops before the palatial residence of an uptown banker, and commences to sing a lovely Italian air, accompanying it with a few faint touches on her guitar. As her beautiful and soul-stirring voice, whose tones were so soft and melodious, trills on the night air—like gentle zephyrs—it is borne on soft breezes into the windows of that mansion, and enters the soul of that rich man's daughter.

It seems to her an angel from heaven who has condescended to visit this unfriendly world, to cast sunshine and joy in the hearts of the disconsolate. She opens the window and listens breathlessly till the last faint notes dye away—she then hurries to the front door, opens it, and thrusts a purse of money into Sylvia's hand, for this is the name of our beautiful singer.

This young lady is not the only listener. The celebrated violinist of one of the most *aristocratic* theatres is standing spellbound. He advances, catches her by the hand, and says, poor girl, your plaintive song tells me your sad history. Come home with me and be an older sister to my little motherless Clare.

Kindred spirits have met. Their tastes are similar—both appreciate the most precious of God's gifts, the human voice.

But oh! perfect happiness cannot be found on earth. She has not been in her new home long, before she sees that she is causing that noble-hearted man and his frail child a great many deprivations. She is deeply grieved. While in this state of mind she picks up a paper; glancing at the advertisements she see that the Prima Donna who is to sing that night will be unable to be there, but an effort will be made to get some one in her place. She reads it over until the words seem like coals of fire. Her mind is made up.

She goes to her room, and just arrives in time to see Clara getting up in her sleep and going towards the door; she follows her, and sees the child enter her father's room, climb up in his bed, and put her little soft cheek close to his, with one arm around his neck, and say in low, sweet tones "Papa, *dear* papa, I am so hungry," and with a sigh, nestle in his bosom, while her tears course down the cheek of her father, whose sunken and emaciated features sadly contrast with Clara's. She can stand no more, but immediately leaves the room.

The next night, with your permission, we will take you to one of the most popular theatres in Paris, where are gathered all the elite of the city to witness the debut of a new singer.

The curtain rises slowly while a chorus is being played by the orchestra. We see a young girl dressed very simply in white, whose countenance seems lit up with an angelic light that is almost heavenly, with eyelashes drooping over those timid eyes, that she dare not raise to meet the gaze of that vast concourse of people. She trembles and almost faints, her brain reels, she totters, but does not fall. The audience is won by her beauty and timidity. They give her a hearty peal of applause. She feels encouraged, and, lifting her eyes to heaven, commences to sing a sad, but beautiful, air. A deathly silence reigned as her voice (tremulous at first) soared from note to note, until it became so strong and powerful that they were perfectly enraptured.

She has finished. I hear a murmur like the rushing of waters. A victory awaits her—handsome boquets fall at her feet. From that evening her fortune was made, her fame began.

Who would not be an American, and be glad to feel the want of money, that they may make such efforts as will assure success and win for themselves fame and honor?

ANNIE.

EMANCIPATION IN MARYLAND.

We glean the following most interesting items concerning the grand Emancipation celebration in Baltimore, from the *American*:

The various Associations marched from their headquarters, and took positions assigned them by the Field Officer of the Day (Col. A. J. Kelley) on the streets leading to Broadway, each one having a band of music or drum corps at its head. At 10.30 the order was given to fall into line, and in the most creditable manner each Association, under the command of its respective Marshals, marched to the positions assigned it by the Officer of the Day. After a review of the line by the Chief Marshal and his Aids, the procession marched in the following order:

Battalion of Police in Baltimore.
Band from Washington.
Escort of Knights Templar.
Knights Templar, of Washington, D. C., Fifty Men.
Master of Ceremonies, W. U. Saunders, and Aids, Mounted.
Draymen and Carters' Association, No. 1, Mounted Chief Marshal George A. Hackett and Aids, Mounted.

The most prominent feature of the procession was Division M. A portion of all the sights it presented, is thus described by the *American*:

A beautifully decorated car, drawn by four horses, with four females representing Europe, Asia, Africa, and America, one female sitting in the centre representing the Goddess of Liberty.

A car filled with children holding little banners with the names of the States.

Barouches containing Walter Sorrell, Chairman of Committee of Arrangements, Major General O. O. Howard and others.

Barouches containing the Board of Directors of the Chesapeake Marine Railway Company of Baltimore.

Baltimore Butchers' Association, 26 men, with a handsome silk banner presented by the ladies of Baltimore, representing the name of the Association.

Eastern Division.
James Hammond, Chief Marshal, and Aids.
Band from Washington.
THE SHIP EMANCIPATION.
Caulkers' Trade Union Society, 235 men—John White, Marshal.

A car drawn by four horses, carrying a miniature ship representing a vessel under repair; caulkers and carpenters at work on deck. Inscription painted on muslin, on either side, "She brought 4,000,000 out of Slavery." A flag flying at the masthead, with the name of the ship, "Emancipation." The men wore black pants, blue over-shirts or blouses, black hats, red, white and blue rosettes, each man carrying a mallet and caulking-iron on his shoulder. They made a very fine appearance.

Barouches containing Officers of the Caulkers' Association.
Northern Central Railway Elevator Association, Twelve men. M. C. Palmer, Marshal.

Black pants, red flannel shirts trimmed with black, black hats, white gloves.

Banner—Inscription: "Capacity 2,000 bushels per hour; we can't be beat." Picture representing the Elevator in operation. Grain Car, with shovels, drawn by the men. The banner and general outfit of this Association were furnished by the proprietors, John N. Gardner & Co.

Wise Men of the East Association—J. Collins, Marshal; 80 members. They carried a beautiful new silk banner, presented by the ladies of East Baltimore. Inscription: "Where is He that is born King of the Jews, for we have seen His star in the East, and come to worship Him?" Dress, black pants, coat and vest; silver star worn on the left breast.

Manasseh Lodge Independent Order of Odd Fellows—100 men. Dark clothes and the usual emblems and costumes of the order. Marshals Greenbury and Martin and Aids.

Good Samaritan Lodge, Order Mount Lebanon and other Associations of the Order, with banners and inscriptions emblematic of their principles. They also had a number of cars carrying orphan children of deceased members.

Band.

First Baltimore Laborers' Association, two hundred men, George H. Hughes Marshal, with Aids. Dress, dark clothes, white gloves, rosettes on the left breast, aprons painted; ship lying alongside of wharf loading; white silk banner trimmed with green fringe; motto, "Temperance exalteth a Nation."

Sailors' Beneficial Society No. 1, of the United States, 80 men, Marshal Marcellus Haywood. Dress, dark clothes, black caps, red, white and blue capes, white aprons trimmed with blue fringe; organized 1867.

Music.
Marshal Edward Whiting

Hod Carriers' Society; dress, black pants, red flannel shirts, white gloves; a banner representing an unfinished building, with men carrying bricks and mortar. They numbered 60 men; organized 1865.

Draymen, Carters and Wagoners' Association of South Baltimore, mounted on horses, 45 men; banner representing a horse and wagon being led by the driver. They had a fine selection of horses.

Major Delaney Delmonico Club, 30 men; Rufus Carpenter Marshal; white flannel overshirts, black pantaloons and black caps; pioneers with axes; banner, blue silk, trimmed with gold fringe, presented by the ladies of South Baltimore.

BISHOP WAYMAN'S APPOINTMENTS FOR OCTOBER AND NOVEMBER.

Thursday, Nov. 11, at home.
Sunday, Nov. 14, Richmond, Va.
Tuesday night, Nov. 16, Farmville, Va.
Thursday, Nov. 18, at home.
Sunday, Nov. 21, Annapolis, Md.

THE ORIGIN OF THE NEGRO RACE;
AND
Does the Negro rest under the Noachic Curse?
BY B. T. TANNER.
With a letter from Bishop J. P. Campbell
Just Issued. Single Nos. 25cts.

GENERAL BOOK STEWARD'S APPOINTMENTS.

Monday 8th, Jacksonville, Fla. Monday, Nov. 8th to Tuesday 16th, Savannah, Ga. Tuesday, Nov. 16th to Friday 19th, Augusta, Ga. Friday, Nov 19th to Tuesday 23d, Charleston, S. C. Tuesday, Nov 23d to Thursday 25th, Columbia, S. C. Thursday, Nov 25th to Monday 29th, Wilmington, N. C. Monday, Nov. 29th to Wednesday, Dec 1st, Raleigh, N. C.

A. L. K. STANFORD.

CONFERENCE CALENDAR FOR 1869.

Texas Conference, San Antonio, Jan. 20, Bishop Shorter.
Mississippi Conference, Natchez, Dec. 1, Bishop Shorter.
Louisiana Conference, Baton Rouge, Dec. 15, Bishop Shorter. tf.

NOTICE.—Joseph H. Cole, restaurant, No. 418 South Sixth street, above Lombard, opposite Bethel Church, where he keeps always on hand the very best oysters and other refreshments. Hoping that his old friends and the public generally will give him a call.
August 5–6m.

KENTUCKY CONFERENCE HIGH SCHOOL, LOUISVILLE, KY.

This Institution was established in accordance with a resolution passed at the Second Session of the Kentucky Conference of the A. M. E. Church, held at Lexington, Aug. 21—29, and is intended to be a preparatory school to Wilberforce University. There will also be formed a Theological Class, which will afford rare advantages to young men having in view the Gospel Ministry. Competent assistance has been procured and no pains will be spared to make the school one of the best in the State. For further information or circulars address

R. G. MORTIMER, Louisville, Ky.

sept. 18—3mo.

☞ *Information Wanted*, of my son John Maybanks, born in Columbia, S. C., with his mother, Charlotte Maybanks, was sold to Phillip Killyon, and brought to Augusta Co., Virginia, six years before the war. When last seen was in 1861, between Fairfax C. H. and Centreville. He was with the 25th N. Y. Regiment, whose time had expired, and they were on their way home. Any information thankfully received.

Address, LOUIS MOVAIS, 1013 Lombard St., Philadelphia.
oct.30-1m.

☞ Information wanted.—Mrs. Marina Campbell, wife of Virgil Campbell, of Stockton, wishes to obtain information of the following relatives, viz.: her brother, Nelson Bishop and her sister Dolly Brown, who in 1852, lived in the upper part of Sevier county, Arkansas. Also of William, George and Rose Jackson of the same place. Any information of the above named persons will be thankfully received. Address Mrs. Campbell, care of P. A. Bell, Editor *Elevator*, San Francisco. oct9-2m

☞ Tanner's Apology for one dollar. Every preacher in the connection ought to have it. Especially he ought to have it who is ignorant of African Methodism. Send on one dollar 25 cents in addition for postage. Address *Box* 2975. tf.

NOTICE.

MISSION ROOMS A. M. E. CHURCH,
No. 12 Saratoga St., Baltimore, Md.

All letters and matters pertaining to the Missionary Society of the African M. E. Church, and all monies belonging to or intended for said Society, must be directed to No. 12 Saratoga street, Baltimore.

JAS. A. HANDY, Cor. Sec.
July 25.—tf.

Advertisement.

TO THE WORKING CLASS.—We are now prepared to furnish all classes with constant employment at home, the whole of the time or for the spare moments. Business new, light and profitable. Persons of either sex can easily earn from 50c. to $5 per evening, and a proportional sum by devoting their whole time to the business. Boys and girls earn nearly as much as men. That all who see this notice may send their address, and test the business, we make this unparalleled offer. To such as are not well satisfied, we will send $1 to pay for the trouble of writing. Full particulars, a valuable sample, which will do to commence work on, and a copy of *The People's Literary Companion*—one of the largest and best family newspapers published—all sent free by mail. Reader, if you want permanent, profitable work, address E. C. ALLEN & CO., AUGUSTA, Maine. Nov13-3m

PENNSYLVANIA CENTRAL RAILROAD.
After 8 P. M., Sunday, September 5, 1869.

The trains of the Pennsylvania Central Railroad leave the Depot, at Thirty-first and Market Streets, which is reached directly by the Market Street Cars, the last car connecting with each train leaving Front and Market Streets thirty minutes before its departure. The Chestnut and Walnut street cars run within one square of the Depot.

Sleeping Car Tickets can be had on application at the Ticket Office, North-west corner of Ninth and Chestnut Streets, and at the Depot.

Agents of the Union Transfer Company will call for and deliver Baggage at the Depot. Orders left at No. 901 Chestnut street, or No. 116 Market Street, will receive attention.

THE TRAINS LEAVE DEPOT

Mail Train	8.00 a. m.
Paoli Accommodation, 10.30 a. m., 1.10 and	7.10 p. m.
Fast Line	11.30 a. m.
Erie Express	11.40 a. m.
Harrisburg Accommodation	2.30 p. m.
Lancaster Accommodation	4.00 p. m.
Parkesburg Train	5.30 p. m.
Cincinnati Express	8.00 p. m.
Erie Mail and Pittsburg Express	9.30 p. m.
Accommodation	11.00 p. m.
Philadelphia Express	12.00 p. m.

Erie Mail leaves daily, except Sunday, running Saturday night to Williamsport only. On Sunday night passengers will leave Philadelphia at 8 o'clock.

Philadelphia Express leaves daily. Cincinnati Express daily except Saturday. All other trains daily except Sunday.

The Western Accommodation Train runs daily, except Sunday. For this train tickets must be procured and baggage delivered by 5 p. m., at No. 116 Market street.

TRAINS ARRIVE AT DEPOT.

Cincinnati Express	2.44 a. m.
Philadelphia Express	6.20 a. m.
Erie Mail	6.20 a. m.
Paoli Accommodation, 8.20 a. m., 4.05, and	6.25 p. m.
Parkesburg Train	9.10 a. m.
Fast Line	9.35 a. m.
Lancaster Train	12.30 p. m.
Erie Express	6.10 p. m.
Day Express	1.30 p. m.
Pacific Express	9.25 p. m.
Harrisburg Accommodation	9.40 p. m.

For further information, apply to
JOHN F. VANLEER Jr., Ticket Agent 901 Chestnut Street.
FRANCIS FUNK, Ticket Agent, 116 Market Street.
SAMUEL H. WALLACE, Ticket Agent, at the Depot.

The Pennsylvania Railroad Company will not assume any risk for baggage, except for wearing apparel, and limit their responsibility to One Hundred Dollars in value. All baggage exceeding this amount in value will be at the risk of the owners unless taken by special contract.

EDWARD H. WILLIAMS,
Gen'l Superintendent, Altoona, Pa.
sept1

HOLIDAY JOURNAL FOR 1870.
CONTAINING a Fairy Story for Christmas, Plays, Puzzles and Wonders. 8 large pages, illustrated. Sent FREE on receipt of 2 cent stamp for postage. ADAMS & CO., 25 Bromfield Street, Boston, Mass. Oct30

WANTED.
A Superintendent to take charge of the Olive Cemetery. Apply at the office,
921 LOMBARD STREET PHILADA.
GEO. W. GAINES, Secretary.

DOUGLASS' STUDIO.
PORTRAITS, BANNERS, SIGNS,
(PICTORIAL AND LETTERED,)
PAINTED BY
R. DOUGLASS,
267 South Seventh St.
oct 23-1m. PHILADELPHIA.

MEAD & MILLS.
New Dry Goods and Trimming Store.
HOSIERY, DRESS, AND REGALIA TRIMMINGS OF EVERY VARIETY.
The undersigned, having purchased the
DRY GOODS AND TRIMMING STORE
OF
Mrs. S. Shorter Hawkins,
No. 615 Lombard Street,
will continue to keep constantly on hand a full, fashionable, and splendid assortment of Dry Goods and Trimmings calculated to suit all seasons—at the LOWEST MARKET PRICES.
Ladies' Ready-Made Clothing and Gentlemen's Furnishing Goods always on hand.
☞ We trust the former patrons and our friends generally will favor us with their patronage.
HANNAH W. MEAD,
AMELIA E. MILLS.
Oct. 23—tf.

DRY GOODS STORE.
"Mrs. Gawkins has also resumed her business at Cape May; where she will be pleased to wait upon all old customers, and as many new ones who wish to get Dry Goods of every kind cheap. Store on Washington St., also on Lafayette St."
☞ A liberal share of patronage is solicited. July 17 tf

WILLIAM STILL,
COAL DEALER,
1216, 1218 & 1220 Washington ave.
THE very best Lehigh and Schuylkill coal at the lowest market prices constantly kept on hand. Ilet16

MRS. STEEL,
1313 Chestnut Street, Philadelphia,
CORSETS AND HOOP SKIRTS.
Mrs Steel is now manufacturing the EUREKA CORSET, superior to all others. Her
PATENT SHOULDER BRACES,
so highly recommended by Physicians, always on hand, and made to order.
Please send for descriptive circular. oct.16-1y.

TANNER'S APOLOGY
FOR
African Methodism.
A Succinct History of the Rise and Progress of the A. M. CHURCH, with a Defense of the same.
"We think it must prove a work of great interest to the denomination."—*Christian Advocate and Journal.*
"It affords a valuable illustration of the African character, and is written in a style that is not only earnest, but often eloquent."—*N. Y. Tribune.*
"We ask for him and his work a reception worthy of it and of him."—*Zion's Standard and Review.*
"We commend this work to the friends of equal rights throughout the country."—*Frederick Republican.*
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A. L. K. STANFORD. MRS. SARAH LEWIS. sept

THE CHRISTIAN RECORDER

"ETHIOPIA SHALL SOON STRETCH OUT HER HANDS UNTO GOD."

B. T. TANNER, Editor. | Organ of the African Methodist Episcopal Church. | A. L. STANFORD, General Book Steward.

New Series, No. 26. PHILADELPHIA, DECEMBER 4, 1869. Vol. IX, No. 443.

Poetry.

For the Christian Recorder.

REV. XXI.—6.

I am thirsty, O! my God,
As this barren earth I plod.

Dry and sandy is the way,
All the night and all the day.

And the burning rays of sun
Have my spirits most outdone.

All is dry and sear and burnt,
Even more than I had learnt.

I am thirsty, O! my God,
As this barren earth I plod.

Not a brook is heard to bubble,
To assuage my thirst and trouble.

Not a solitary spring,
With its ever cheerful ting.

And thy word, O blessed Lord,
I e'er hold Thee to Thy word.

"For the one that is athirst,
Ne'er refuse the granite durst,
Let the living waters burst."

And this word, O! God I plead,
For I know that Thou wilt heed.

I am thirsty, Lord, I cry,
Give me drink, or else I die.

For the Christian Recorder.

PAUL AND JOHN vs. PIUS IX.

B. T. T.

I.—Paul says: "*But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed.*" I need not stop to define the word "gospel," knowing full well that you understand it to mean "good news," which is most correct. The question now at hand is? "What was the gospel—the good news which Paul had preached, and of which he says, 'Cursed be the messenger, even though he be an angel, who brings and attempts to preach any other?'"

The Pauline gospel; what is it?

Is it a gospel of sacrifices, like unto that brought by Moses? A gospel which says to man, "Bring hither your lambs and doves, sacrifice them upon the altar. Do this and live?"

Nay, verily, for he tells these same Galatians—"For by the works of the law shall no flesh be justified."

Is it a gospel of individual merit? A gospel which says to man, "Fast much, pray more; think not of the world, but rather withdraw from it; let your whole life be one of penance, and you shall earn heaven.

Nay, verily; for he tells the Romans, aye, the *Romans*—"But the *gift* of God is eternal life, *through Jesus Christ.*" A gift, free and unpurchasable.

Is it a gospel of combined merit? which says, "On account of the good works—works of supererogation, which others have done, and which was more than enough to save them from hell, God has been pleased to credit it to the Church, unto which, O man, thou mayst apply and be saved?"

Nay, truly nay, for he tells them—"For every man shall bear his own burden."

Is it the gospel which tenders the meritorious assistance of saints and angels, in delivering man from sin? which tells the soul to place itself beneath the protection of some heavenly inhabitant, SS Paul or Peter, with an innumerable host of others, or the blessed Virgin herself?

We say, if Paul ever delivered an address in which the mediation of angels was taught; if ever he preached a sermon in which the intercession of the blessed Virgin, or any of the redeemed, was sanctioned; or if ever he wrote a line favoring such mediation or intercession, the world has yet to learn it. Paul spake much and wrote much, but not a word, not a line can be pointed to as in the least favoring creature-worship; but everything that remains of him, whether of word, writing or example, points to the contrary.

Nor is this true only of Paul. Not a sentence in all the *written* word of God can be construed as giving the least color to angel and saint worship.

But what is the Pauline gospel? What its nature and extent? what the sum of that good news?

Let him tell us himself.

But first we should notice that whatever it be, it came directly from God, not from man—no council, synod, assembly, or conference, but from God, and consequently it must be true. He says, "Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead."

And now let me give you, and in his own words, the Pauline gospel as he preached it to the various churches.

To the Romans he preached: "For if, through the offence of one, many be dead, much more the grace of God and the gift by grace, which is by *one man*, Jesus Christ, hath abounded." His is a gospel of "*one man*," not many.

To the Corinthians he declared—"For we preach *Christ*," not the Virgin, nor any creature, however blessed. And again to the Corinthians: "And all things are of God, who hath reconciled us to Himself by *Jesus Christ*," not by a host of saints.

To the Galatians: "*Christ* hath redeemed us from the curse of the law;" Christ and none else; Christ, and not the supererogatory works of our more pious brethren.

To the Ephesians: "And be ye kind one to another, tender-hearted, forgiving one another, even as God, for *Christ's sake*, hath forgiven you"—for the sake of Christ.

The gospel he preached to the Philippians was: "I count them but dung, that I may win *Christ*;" a complete glorification of Jesus, to the derogation of all things else.

To the Colossians he preached—"Do all in the name of the Lord Jesus."

Many more such declarations of single devotedness to Jesus could be produced.

Who then can doubt the scope of Paul's gospel? Is it not all Christ? No saint, no angel in it; but all Jesus. He is the beginning, the middle, the end; the Alpha and the Omega, and accursed is the creature who preaches another gospel.

And yet not another gospel either, as he immediately declares, as though, anticipating the argument of those who plead for a gospel in which angels, and saints, and men are made to share the glory of our salvation, and which *may* be said to be, not another gospel. But the gist of what Paul says, is, Let them call it by whatsoever name they will; let him be accursed who will preach salvation in any other way than by Christ; who will substitute any other name, above, beneath or below, for the one name of Jesus.

To this Pauline gospel the other Apostles heartily subscribe.

John says, "We have *an Advocate* with the Father, Jesus Christ the righteous."

James puts it all in a nutshell, and calls Christianity, "the *faith* of the Lord Jesus Christ."

And Peter; yes, *Peter* is more pointed than either: he says, "For there is none other name under heaven given among men whereby we must be saved."

And now to the question. Does the gospel now preached at Rome by Pius IX. harmonize with that preached there by Paul eighteen centuries ago?

Let us compare them.

Paul speaks of salvation by grace; Pius IX. speaks of salvation by grace, and works, —works not flowing from, but in conjunction with.

Paul speaks of Christ, and Christ only; Pius IX. speaks of Christ, but likewise a host of saints and angels.

Paul speaks most often of Christ; Pius IX. speaks most often of the saints and angels, and the blessed Virgin.

Paul prays to God through Christ, and Christ *only*; Pius prays to God through Christ, but in addition, the Virgin, and a multitude of saints and angels.

Paul worshipped Christ, and *Christ only*. Pius worships Christ, but pays a kind of worship, unknown to Paul, or, if known, certainly not mentioned, much less taught—to the Virgin.

Surely there is a marked difference between the two. Paul is simple; Pius is complex. Paul teaches grace; Pius grace and works. Paul is the author of Christolatry; Pius the author of Mariolatry.

TO BE CONTINUED.

HONOR TO WHOM HONOR IS DUE.

Allow me to say, Rev. Wm. B. Oasly, of Independence, Mo., is the first of our ministers who have accepted the proffered opportunity of earning one or more of our rich prizes. He sends us on the names of twelve new subscribers with the cash, and says: "Send me two of your superfine Hymn-books with clasps." We gladly award these prizes, and say, would that all our brethren would go and do likewise.

A. L. STANFORD, Gen Book Steward.

For the Christian Recorder.

CO-OPERATION.

BY D. AUGUSTUS STRAKER.

Co-operation may, without outrage to its definition, be termed unity. Any co-operation without unity is, in my opinion, a combination, and seldom prolific of any substantial good. Unity is said to be strength, but a combination is not always so,—as the sailor believed when he said "that his whisky was weaker when combined with water." Then for co-operation to be prolific of good, there must be unity, and not mere combination.

I am prompted to the consideration of the subject of co-operation, because of the near approach of the Colored Labor Convention, to be held at Washington, the first week in December, 1869. That the several States will be well represented I have no doubt. For no strength of the imagination can produce a picture in my mind of any class of people so blind and insensible to their interest, as not to see the great necessity of this convention. The day of liberty has dawned, but it is not in the morning that the rays of the glorious sun pervade the whole earth,—but at mid-day. Then its meridian splendor.

So also my dear reader, this is but the dawn of freedom in the colored man's day. As the mighty oak, as well as the modest violet, must each have its share of light before creation can look vigorous, so must each mind, be it encased in *marble* or *ebony*, be pervaded with the glorious light of *truth* and justice before every man can be said to be enjoying liberty; before this republic can declare her glory and power to be adamant. As long as there is a mere combination, though her years be reckoned by centuries, her house is but built on sand, and at any time the winds and waves of dissension may dash and beat upon it, and bring its towering roof level with its base.

But more to the point—Let me ask in what respect can the co-operation of labor, mental or manual, and irrespective of color or past condition, be serviceable to the commonwealth of America? I reply—by increasing its wealth and power, by improving its moral condition. By permitting the inherent right of every man to be exercised in industry and labor to the good of the nation. Not to do this is unpatriotic, unphilanthropic, economically unwise and unjust. On taking a close view, it is like one "cutting his nose to spoil his face."

How is this last assertion true in reference to the exclusion of the colored man from the general class of labor with the white? Why in this respect—the white man by excluding the negro from general labor in common with all men, increases the wages of the employed white man; the number being smaller than a co-operation in negro and white labor would produce. Some one may say here, the Chinese will soon be here, and labor will then be cheap. To this I reply—such is a penny wise and pound foolish policy.

Is it because the negro cannot do the work? This cannot be so, for the Negro has been half his life trained to all the various purposes of manual labor while in bondage.

Are the Chinese an agricultural people? Does China afford any such laborers? If so, where are its agricultural products? Well then, the whole scheme of Chinese immigration seems to me to be a foolish policy, projected to spite the negro, though it should do despite to the despisers. Does this become an intelligent nation? Are the sons of the New World thus about to delay the unparalleled laurels prepared for them by sticking to the abominable laws of injustice? No! God forbid. Already have they confessed their sins by amending some of their faults. It is only left for the genuine friend of the negro, be he Radical or Democrat—for I do not understand a Democrat always to mean a man adverse to negro rights—to be true to God in being true to man. Also let us be true to ourselves.

There can be no second question whether the co-operation of labor will benefit the land so long as the capital of the country depends upon its wealth, and its wealth upon its produce, and its produce upon the industry of its laborers. And the negro is equal to all these. In individual cases he has proved himself so. Unshackle him from the fetters of prejudice, and he will prove himself so as a people. Then let the Iconoclasts (genuine radicals) pull down this idol. Give the appeal to the co-operation of labor a fair trial. Let it be divested of bygone tyranny, such as clogs the wheel of American prosperity one hundred years in the rear, and caused Ichabod to be the inscription on the former haunts of slavery. It is only to be desired that delegates to the Labor Convention may be verily delegates. I do not crave all education, but I do desire a mixture. Common sense is always desirable. Then let the background State for once send their mechanics, artisans and laborers, the most intelligent and zealous they can find. The delegate represents the people. As he is, so are they regarded.

Here in Louisville, meetings are being held to elect their delegates, but methinks I hear a voice say, "'Tis the voice of the sluggard, I heard him complain,—You have waked me too soon, I must slumber again."

Mr. W. Gibson, a true, loyal and good citizen, is putting forth his best efforts to effect a good representation, which I trust will be made.

Louisville, Ky., Nov. 23d, 1869.

A. M. E. CHURCH NEWS.

Thanksgiving at Bethel, Frankford, Nov. 18, 1869.—MR. EDITOR: We are happy to inform you that Thanksgiving-day in Bethel church, Frankford, was one long to be remembered. Morning service was deferred in consequence of a funeral in the afternoon. And at half past two o'clock the body of sister Harriet Lisby—one of the old veterans of the cross, was conveyed to the church. At which time and place the Rev. Henry Davis delivered a beautiful and solemn discourse (over the corpse) from Psalm 23: 4 "Yea though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me, Thy rod and Thy staff they comfort me." And notwithstanding the occasion being one of a solemn nature, God met us in a powerful manner, while the brother so eloquently pointed out the Christian's confidence in God. After which the body was conveyed to the burying-ground, where it was interred.

In the evening we met in the church again at half past seven o'clock, for the purpose of hearing the Thanksgiving discourse by the Elder, Rev. Henry Davis. He preached from the words, "Behold what manner of love the Father hath bestowed upon us." His theme was, The singular love of God. He proceeded to show first the singular love of God in the creation, how that God had made all things for the comfort and sustenance of both man and beast, &c. He next showed God's love to the American nation. He went on to show that God had loved this nation from its infancy. When the pilgrim fathers landed at Plymouth rock God loved them, because their motives were pure, and were based upon right principles. He showed that God loved them in the days of the great Revolutionary war, and gave to them their Independence, and for all this we should give thanks to God. He also showed God's singular love to the nation in enabling them to battle against Southern rebels; and he stated that while in their great conflict with the rebels in the South, God showed His singular love to the African race. He made the American people know that He is a God that is no respecter of persons; and that He loved the black man as well as the white. He let them know that the black man was a great power in these United States, and that they could not fight their battles without them. He also let them know without the entire Emancipation of the slaves of the South victory could not be theirs. Our good brother was very pointed upon this part of his subject.

He lastly showed God's singular love in the gift of His Son. Upon this point he was very energetic. God's presence certainly did overshadow the place. Every heart seemed to be engaged in uttering thanks unto God for His great love. So great was the outpouring of the Spirit of God upon us that we were constrained to cry out in the language of the poet:

Angels, assist our mighty joys,
Strike all your harps of gold;
But when you raise your highest notes,
His love can ne'er be told.

Amid loud Amens our beloved pastor took his seat, master of the subject that he took in hand. After which the whole congregation joined in singing—

"Plunged in a gulf of dark despair," &c.

The benediction being pronounced we all repaired to our homes.

HENDERSON DAVIS, JR.

delegates to the Con Southern papers please copy J. T. Ennis, $1.5 ; Wm Beckett, $2; J. Bond, L. Haines, $1; A Bowen, $1 Boyar,

THE CHRISTIAN RECORDER
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NOTICE.—All letters and matters pertaining to the Book Concern, subscribers, sale of papers, and all moneys belonging to Book Concern or the paper, must be directed to Rev. A. L. Stanford, Box No 2975, Philadelphia, and all matters sent by express and in our city must be directed to Rev A. L. Stanford, No 631 Pine St.
All letters pertaining to private matters should be directed to Box No 2975 Philadelphia.
Communications intended for RECORDER should be written plainly on one side of paper, and directed to the editor, B T. Tanner.

TERMS:
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RATES:
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One square (ten-lines space) two months,	4 50
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One square (ten lines space) one year,	15 00
Two squares (ten-lines space) one year,	27 00

Ten lines cover one-inch space.

The Christian Recorder.

Philadelphia, Saturday Dec. 4, 1869.

NOTICE.

There will be a meeting of the Board of Publication of the A. M. E. Book Concern on Friday, December 3d, at 3 o'clock. Punctual attendance desired.

By order of the Chairman,
A. L. STANFORD.
B. T. TANNER, Sec'y.

◆

☞ After a day's parley, the representatives of Zion A. M. E Church, and those of the M. E. Church, came to the conclusion to stand still, and see the salvation of—Providence.

◆

☞ Our *Child's Recorder* promises to be just the nicest little thing afloat. The engraved heading will make the little ones laugh for joy. Look out for sample copies about the middle of December.

◆

☞ Will our brethren in sending us money, get money orders? Go to the office and ask for a money order, if it be for no more than twenty-five cents. Having got the order, direct the letter in LARGE and PLAIN letters: Rev A. L. STANFORD, Box 2975, Philadelphia. Please remember this.

◆

☞ Gradually, yet slowly, is our little *Recorder* receiving recognition from the world of books and paper. We have just received the first number of the *Primitive Methodist*, bearing date London, Nov. 11th, 1869. We gladly hail the *Methodist* among our exchanges, and have pictured to ourselves much pleasure in the perusal of it.

◆

☞ A body of Jewish Rabbis have lately decided as follows:

> "*The belief in a bodily resurrection has no religious foundation, and only the continued spiritual existence is to be expressed.*"

A sly kick, not at the dead, but the living "Lion of the tribe of Judah."

◆

☞ *Personal.*—The General Book Steward has arrived home from a six weeks' tramp in the South. After reading his correspondence, should you be in arrears, do not fail to transmit. Rev. J. G. Thompson, of Liberia M. E. Conference, also Bishop Laguen, of the Zion A. M. E. Church, honored our sanctum with their presence. The former returns to labor in his native State, South Carolina.

◆

☞ Alf. L. Sewall, editor of the *Little Corporal*, always awake to the interest and profit of the little folks, has sent forth No. 1 of the *Little Corporal's School Festival*, a quarterly magazine, devoted to school festivals, entertainments, &c. The publisher truly says: "We know of none other like it in the world." It is a purely Yankee invention—a Western Yankee at that. In view of the fact that 90 per cent. of the dialogues and addresses spoken by children are old and stereotyped, this presentation of something new will doubtless be hailed with pleasure.

◆

☞ The Rev. Wm. A. Bartlett prefaces a magnificent paper, the gist of which is that it is possible for Christians of every name, especially Protestants and Catholics, to be reconciled with each other, with the following eloquent sentences:

> "LE PERE HYACINTHE stands to-day in an intermediate state. He is not officially dissevered from Rome. He is not a subscriber to any Protestant confession. Rome followed him with imploration and threat to the confines of the Old World. Protestants meet him with welcome at the gates of the New World. He stands upon a summit of transition accessible to the dwellers on either side. He is suspected by both, yet sought by each. This position is significant. It is more than a personal attitude. It marks a tendency. It suggests a remedy. The two communions have not stood in such relief since the Council of Trent."

◆

☞ In the Jewish writings, called the "Mishna," the following question is asked and answered as follows:

"Why did God create only one man in the beginning? It is for many reasons: 1st. That we may learn from this fact as the earth was once in existence for the benefit and happiness of one human being, the ruin of one pious and honest human soul is equal to a destruction of a whole world with all its forces, and the preservation of a human soul from perdition is equal in such a meritorious work, as if one had preserved a whole world with all its beautiful creations. 2d, That no man shall be bloated with pride of high pedigree, and that one shall not say to another, my father was of nobler blood than yours." (Treatise Sanhedrin, p 37, a)

◆

☞ We have received from B. B. Russel, Publisher, 55 Cornhill, Boston, an exquisite picture, entitled "NAZARETH." It was painted by W. C. T. Dobson, of whose execution we know nothing but whose "designing" genius is of the first order; while the engraving was executed by J. A. J. Wilcox. It is altogether just such a picture as should grace the wall of every Christian family; aye, of every American family. Too long already have the tastes of the American people been gratified with designs at variance with the principles of our government and religion. The notorious love of the people for gilded shows, has, in no little measure, been thus created and fed; while the most tyrannical of Popish institutions—the Monastery—has been made not only endurable, but glorious, by the same means. NAZARETH gives us a scene of beauty, without the "aid of foreign ornament." Altogether Christian, teaching Republican simplicity and Protestant unostentatiousness, it ought to find multitudes of purchasers.

◆

☞ THE CLAYTON DURHAM SOCIETY.—The officers of this honored society, with a few invited guests, partook of the good things which a groaning table offered, on the evening of Wednesday, November 24th, at the residence of William Scott, Esq., 610 S. Ninth street. To use a good old family phrase, everything was in apple-pie order. The turkey that had walked the barn-yard, and the oyster that had rested in the deep, met; but, alas! it was not long "until the place that knew them, would know them no more forever." The Claytons have done well. Organized in 1838, they have succeeded, not only in providing for all their sick, and burying their dead, but have a capital on hand of $1,700. It has had some of the best men Philadelphia could produce for President, among whom the late Maurice Hall stood like a prince. Wm. Scott is the present President; Henry Gordon, Treasurer; Joel Wers, Secretary; Depositing Committee, J. E. Dutton, Lewis Weyman. May it live long, and, we were about to say, die happy, but may it never die.

◆

"STIR UP THY STRENGTH."

In Psalm eighty, Asaph calls upon God to "Stir up his strength," and come and save them. We do not know but what he had better cried out to himself and to his people, "Let us stir up our strength." Asaph, with all his people, were, doubtless, in trouble. The words of the whole Psalm indicate this. In verse fifth, he says, "*Thou feedest them with the bread of tears, and givest them tears to drink in great measure*" Verse thirteenth, "*The boar out of the wood doth waste it, and the wild beast of the field doth devour it.*" Verse sixteenth, "*It is burnt with fire, it is cut down.*" And all the while he is calling upon God. In verses 3d, 7th, 19th, he repeats the same call, only with emphasis, "*Turn again, O God, and cause thy face to shine; and we shall be saved.*" We repeat the thought, that we do not know but what he had better cried out to himself, and to his people, "Let us stir up our strength." Men are all the time wanting God to do for them the very things they can and ought to do for themselves. This is particularly true of pious men. Such, seem to think, that their piety loses them in God—they seem to give literal force to the words of John: "He that keepeth His commandments, dwelleth in Him, and He in them." And thus lost in God, they want God to do all the work; constantly crying out, 'Stir up thy strength," instead of crying, "Let us stir up our strength." Men have a strength about them, of which the vast majority of persons are sublimely ignorant, aye, what is worse, they are too often ignorant of it themselves. Especially have pious men a store of strength hid away in their souls, of the power of which they know nothing. What is most wanted in almost every circumstance of life, is to stir up the native strength within us. Never mind God, He will be on hand at the right time, and the right place. Contend then as though thou wast in sublime ignorance of His existence, much less His presence. Stir up the strength that is within, O man of trouble, burdened with life's load, perplexed with life's uncertainties, stir up thy strength and surely thou shalt be saved. Troubled mother, disconsolate wife, be not hopeless, be not dismayed; many a time has the elastic strength of thy soul rolled off heavy burdens. Don't be without hope; thou hast still great force of soul, thou hast still an untried arrow. Seek around the domicile of thy heart, and if thy tears have blinded thee, then stoop down and feel. It is there. Be not faithless. You'll find it. Some unfelt angel hand will lead you to it. O mother, wife, stir up thy strength; and thou shalt surely be saved.

Let none expect God to do for them the things they can do for themselves. Every species of strength in the universe is needed, and if it is not employed, at all times, it ought to be. The probabilities are, that it is employed. Hence, make no useless calls on God for help. Let no subaltern ask for troops, to carry a point he is already prepared to carry. If you really *need* help, your commander will let you have it; if not, he has other employment for it. Stir up thy own strength, and take the fort, and allow him to use his forces at other points of the beleaguered and rebellious city. Reader, forget not to stir up thy strength.

◆

STEEPLE MEN: FOUNDATION MEN.

The steeple to the building is the position of honor. In its construction the highest skill is demanded. It should have not only beauty, but strength. It is the last finished. It is the first seen. The credit of the building, and of the city, depends much upon it. The cupola of our Capitol declares the glory not only of the building, but of Washington city itself. The dome of St. Peter magnifies Rome. The steeple of St. Paul is the pride of all Londoners; and where is there a New Yorker that does not glory in Trinity? *But the existence of steeples and domes presupposes foundations.* Never a one could there be without foundations, and foundations come first.

By simile all these declarations may be made to apply to men in high positions—men who fill, in the social and the political world, the positions of honor—steeple men, if you please. To produce such men requires more than a single generation.—They, like the steeple, ought to have beauty and strength. They are, likewise, the last finished men of society, and they are the first seen. The credit of the city and the nation depend upon them. Wo be to a people whose princes are children. The existence of such a class of men among a race or nation, presupposes foundations—the foundations of more muscular callings. Before people produce steeple-men, they ought to produce foundation-men. On this score it is, that the colored people of the country—the great mass of them, seem to err. They insist on producing lawyers, instead of farmers; legislators, instead of mechanics. A lawyer is a steeple-man, a doctor the same; but a farmer, and a mechanic, are men of the foundation. As a people, just emerging from a terrible oppression, which class do we most need? Which is it most likely we can best produce? Common sense will give a better answer than all the logic of all the Lockes in creation. To build up a race, the same method must be pursued as in building a tower, the foundation first, the steeple last. Scattered by slavery, our material lies hither and thither. What should be the process we ought to follow? That is, what should be the process we ought to follow, if we would build a good, substantial structure, and not a castle in the air? The process? Why, dig the foundation deep and wide, and lay it of granite men—men who can make a plow and run it, better than they can make a speech; men who can make a machine and run it, better than they can write a prescription. Plows and machines are immortal, speeches and prescriptions will pass away. We would certainly advise our brethren to be quiet, and thoughtful; to be Christian and industrious. The race is not to the swift, nor the battle to the strong. Be independent of men, and disdain to be carried about with every wind. Be men, and quit you like men. As Bishop Payne once said, 'Don't deny the sun shines, though it blinds you;" and we would say, Don't put your eyes out, as Democritus is said to have done and then deny there is a sun. We are poor, acknowledge it; but determine to be rich; we are ignorant, acknowledge it, and resolve to be wise; slavery has cursed us with many vices, acknowledge them, and determine, by God's grace, to become good. So will the Anglo-Africans of this land become mighty under God; and be enabled to make the waste places of the earth rejoice—so will they be enabled to erect a fabric, infinitely more glorious than St. Peter's or St. Paul's—a fabric that will be men's glory and God's praise.

◆

☞ If there be 700,000,000 of people yet unchristianized—if they are to be Christianized in a thousand years—there ought to be 700,000 converted each year. . . . . I am sorry to say, that for the last fifty years the Christian churches have not had 700,000 additions from the heathen world. Now, when we take this view, anxious as we are for the conversion of the world, it would seem to be at a great distance from us; and I must frankly say that unless we, as Christians, do more than we have been doing, none of us shall see the dawn of the glorious millenium.—BISHOP SIMPSON.

The kingdom of heaven cometh not by "observation." Moral victories can never be reasoned out, nor can spiritual triumphs be calculated. They are brought about, not by might nor power, but by God's Spirit. After thirty years' labor, the Abolitionists had succeeded in converting but a small moiety of the nation to their faith. At the same rate, a full thousand years would have passed ere slavery would have been abolished. But no mathematics can work out spiritual problems. When the "set time" comes, God fires the mine His messengers have all the while been preparing, and nations are subdued in a day. Despite the words of the Saviour, the good Bishop reasons from "observation." The dry bones in the valley of paganism are already moving, and sooner than we expect God's Breath will blow upon them, and a great army will stand up. God speed the day.

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For the Christian Recorder

PUBLISHER'S CORRESPONDENCE.

MR. EDITOR:—At my last date of writing, Wednesday, Nov. 3d, we had just arrived in Eufaula, Ala. Allow me to use a plural personal pronoun, for my worthy and faithful companion to our cause, Rev. H. M. Turner, is still with me. I preached at night to an audience numbering about five hundred persons; and my companion whose oratorical powers in the sacred rostrum are adequate to move and melt the stony hearts of hardened sinners, subjoined an appropriate peroration. His powerful appeal brought twenty-three persons trembling to the altar, all of whom joined the church. After this glorious season of divine favor, a shower of greenbacks made its appearance; about forty-five dollars was realized by donation, subscription and sale of books. The Rev. Levi Walker is pastor of our church here, and is highly esteemed by all who know him; his kind entreaties and gentle Christian manners made me anxious to spend a few days in his charge. But, Alas! I cannot satiate such an anxiety, for our faithful "Recorder" reminds me that in a few hours my appointment must be filled in another city.

Thursday morning, Nov. 4th, weary nature being greatly refreshed, we left Eufaula at an early hour, for Americus, Ga. Arriving about noonday, found the faithful pastor, Rev. N. Beachum, happy to receive us. I preached at eight o'clock to about eight hundred persons, received thirty-seven dollars and thirty cents in aid of Book Concern. Bro. Beachum has a flourishing charge, his new church is rapidly going on to completion, and the citizens of Americus are anxious for the meeting of the next Georgia Annual Conference, which according to appointment, will be held here. After meeting adjourned we went to the depot, took the cars at 12 o'clock, midnight, travelled together until daybreak, when we parted, Rev. H M. Turner going on to Columbus, Ga, and I to Macon. On the same day of arrival, Friday, the 5th, I started for Jacksonville, Fla, and for thirty hours, the iron horse snorted, whistled, blowed and jerked, before reaching my place of destination. I found the Rev Wm. Bradwell in excellent spirits, and happy to receive me. Bro. Bradwell is the esteemed pastor of our church here, and though he has served with great acceptability near five years, yet his people almost unanimously, are desiring that he should be reappointed. They promise, however, to submit to the law of our church, if in the wise judgment of the bishop, his removal is necessary. Rev. Wm Bradwell is also one of the honored members of the State legislature, and it is a very common thing, to hear both white and colored salute him in the street by the distinguishing title of Honourable, or Senator Bradwell. On Sunday morning I visited his Sabbath school, finding it in a flourishing condition, and preached afternoon and night to about fifteen hundred persons, after which the pastor collected about fifty-one dollars for the Book Concern. While in Jacksonville an arrangement was effected with Mr. Reed, the Postmaster, who will keep constantly on hand, a supply of our Hymn Books and Disciplines. He keeps a large bookstore in a part of the commodious Post office building. The ministers and members of our church in the Florida Annual Conference, will do well to give him a call. Our books are sold by Mr. Reed at the same retail prices, as they are at our bookstore in Philadelphia. See advertisement, "Reed & Mather," in another column of this paper.

On Wednesday, the 10th of Nov., at 8 o'clock, P. M., I took the cars at the depot, Jacksonville, Fla., traveling all night and a part of next day, until 3 o'clock, P. M., when I arrived in Savannah, Ga. Here I found a large number of devoted and faithful friends

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THE CHRISTIAN RECORDER
"ETHIOPIA SHALL SOON STRETCH OUT HER HANDS UNTO GOD." PSALM LXVIII 31.

B. T. TANNER, Editor. } Organ of the African Methodist Episcopal Church. { A. L. STANFORD, General Book Steward.

New Series, No. 27. PHILADELPHIA, DECEMBER 11, 1869. Vol. IX, No. 444.

Poetry.

For the Christian Recorder.

NATURE'S MESSENGERS.

Nature has many messengers sublime,
Many soft voices that with dulcet chime,
Unite to charm the ear, the soul to thrill,
The heart to soothe and all its tumult still.
What song more sweet, what harmony more grand,
Can greet the listener in any land,
Than that which echoes from her voices pure,
Giving us hope to cheer,—strength to endure.
Yet oft,—how oft unheeding man goes by,
Nor turns his glance to those far depths on high,
With aught of rev'rence,—aught of joy or praise,—
Though Nature woos him through long, weary days

If we would read her secrets we must go
Where forests wave and mountains white with snow,
Invite us, in their solitude to learn
Her varied teaching! upward we must turn
Our gaze at noon to fleecy cloudlets fair,
Like angel garments floating through the air;
Must list to rivers humming in their glee,
Eager to join the chorus of the sea,
To deep toned thunder at the midnight calm,
Pealing a glorious, majestic psalm;
For they are symbols of His mighty power,
Who holds the billows vast and moulds the flower.

The sun, the moon, the starry arch o'erhead,
The rosy sea-shells in their ocean bed,
The cataract's silver spray, the dew-drop's sheen,
The graceful trees that to the breezes lean,
The calm, pure lake where snowy swans repose,
The blue-eyed violet, the blushing rose,
The brilliant-plumaged songsters soaring by,
The rainbow, many-hued, that spans the sky,
The glory of the heavens as daylight fades,
The solemn eloquence of forest shades,
All these—aye, more than these, with sweet accord,
Point from fair Nature up to Nature's God!

HENRIETTA.

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For the Christian Recorder.

PAUL AND JOHN vs. PIUS IX.

B. T. T.

Laying aside the reasonableness claimed for this creature-worship, its boasted antiquity and vaunted moral bearing, we come to ask the question: Is it lawful to make such manifest additions as these? Is it lawful to add to God's word? Let John answer:

II.—"For I testify unto every one that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

No addition to, no subtraction from God's word. The decree has gone forth. Touch it not. It is perfect, as says the Psalmist of old, and that which is perfect can be no more. Touch it not, lest ye pollute its purity, destroy its beauty, endamage its symmetry. Finished by the master hand of God, it wanteth nothing. Like Nature—His other work—it is not to be improved, especially by the cobbler man. In the words of the good old Scotch woman, God, in the Bible, has proved himself to be no "journeywork man." As well might men strive to lend additional lustre to the sun, greater order to the stars, or increased grandeur to the whole universe, as try to improve God's word. As he who approaches the sun only absorbs its light, and casts but a shadow, even so to touch God's word is to stain it.

That the additions of Pius IX to the Pauline gospel, just seen, are *de facto* additions to God's word, it is the shearest sophistry to deny. But laying no claim to the sublime art of making things which manifestly are, appear as though they were not, we stop not to bave a tilt of words.

Other additions, and covering this very point, are at hand. Let us come to them, and destroy the little gods, by casting a big one down on them. We have had St. Paul versus Pius IX.; we come now to John versus Pius IX. Pius added to Paul's gospel, let us see if he has not added to John's Bible.

The Scriptures accepted by John as inspired of God, were those and *those only*, which the Jews accepted. Paul, writing to the Church of Rome, says: "Unto them (the Jews,) were committed the oracles of God."

These "oracles" constitute the Old Testament, but by comparing Bibles—the Protestant and the Catholic—we behold that they do not agree, the latter having many books and chapters which the former does not have.

We have either left off some of the sacred books, or they have added more on. To do either, is to be the subject of wrath. Which is the guilty party?

Let us see.

Paul says the Jews kept the oracles of God. Let us turn to them and see which of the canons, the Protestant or the Roman, corresponds to the Jewish.

Josephus says, in his treatise against Apion, "For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another, as the Greeks have, but only twenty-two books which contain the records of all past time."

Origen, as quoted by Eusebius, names these twenty-two books—reduced to this number to suit the Jewish alphabet, and the contents as thus given by Origen, *agree with the Protestant canon, and disagree with the Catholic.*

We have not taken from the received Jewish Scriptures, but they have added to them; added books of Jewish origin, it is true, but never accounted as inspired by those who are the *only judges* of the ancient Scriptures, whose uniform testimony is and ever has been, against their inspiration, as Josephus well attests.

To conclude. Impartially have we endeavored to record facts, and as thus recorded, what is the sum?

In doctrine the greatest changes have been made, and a form of pardon for sin insisted upon, of which the Scripture is totally silent, and which, had it existed in apostolic times, must undoubtedly have been mentioned in the written word. But the death-silence concerning it, warns us of its later origin. If prayer was to be offered to the Virgin, or any saint, who can doubt that John, into whose hands she was commended, and who survived the Saviour's crucifixion seventy years, would have alluded to it, if not commended it?

As to the Canon, we find books have been added; and their teachings, questionable as some of them are as to piety, have been placed on a level with the Divine teaching.

We finish with the remark, that if the Roman Church is not guilty—guilty of preaching another gospel—guilty of adding "to the prophecy of this book," she verily has the appearance of the giant crime.

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For the Christian Recorder.

AFRICA AND THE AFRICANS.

The African in his native home boasts of his country, his possessions and his power; he regards himself as one of the nation, and feels not the claimed superiority of the outside world. After years of brutal culture in America—fostered by lust, envy of race and a disposition of gain—his love of country and independance became obliterated.

Among Afric-Americans, to-day, a manifest hatred is exhibited towards the land of their ancestry which is but emblematic of the degrading influences and heinousness of the institution to which they were for over two hundred years subjected, and which cast its foul blot on the pages of American History

Africa in the abstract presents no ground of dislike.

Why speak disparagingly of a continent so vast in its proportions, whose coast is surrounded by beautiful harbors; whose hills and plains from the sea coast interiorward abound in mineral wealth, and grow spontaneously, valuable woods, coffees, cotton, spices, nuts and other valuable products for home consumption and foreign exportation—and upon whose commerce English, American, French and other foreign trading firms, mercantile men, &c., are reaping fortunes—rearing up trading houses, building ocean steamers and ships, to the growth and prosperity of the countries to which they severally belong and to the criticism and ridicule of the negro race?

Slavery has taught the colored man that he is inferior; that the land of his ancestry is but a great blank among the other grand divisions of the globe; her soil and vast domain valueless, only for the production of fruits adapted to the sustenance and wants of her sable sons; and that contact with them is degrading to the white race. We imbibe the delusion, hence our contempt.

I do not advocate an emigration thither, but while we are grappling with the great odds to be encountered in fields where trade and commerce have been long established let us not forget that an unsurpassed opening for speculation lies buried in that long despised land.

While hundreds may invest in our western states and the gold fields of the Pacific, remember the once unknown but now to be obtained treasure in Africa.

ENGLISH, French, Americans, Turks, Sardinians and Russians have the fullest confidence in her advantages, from experimental knowledge of her intrinsic worth. They are not only settling colonies on her borders, establishing trading houses, planting their flags and locating their consuls, but, the coast swarms with fleets of their trading vessels. It is idle to suppose that the enormous outlay of means in shipping, &c., are invested in artificial schemes, which tend rather to reduce than build up these different nations.

As a reservoir of products to supply the commercial world Africa has no superior—and we opine the day is not distant when we will look upon her name with pleasure.

When these different mercantile firms become permanently established, and fully command the trade of that entire continent, we will *then* begin to laud the greatness of the country, her unbounded resources, and when blustering—as many do—over the acknowledgment of Hayti and Liberia, remember with a very limited satisfaction her commercial worth to the world, and claim her as ours.

For years, Liberia has had our curses bestowed upon her, Hayti our contempt, but, since their recognition by a government of another hue, *we* supinely bow in holy reverence to them both. How servile, how inconsistent, how devoid of independent thought and action! In the acknowledgment of Hayti and Liberia, which were but just and right, others respected us when we did not ourselves.

As the avenues of intelligence are, under the new political aspect of things, in the states opening to men of color, their rights of locomotion unrestricted throughout the entire continent, the right to pre-empt lands acknowledged by the laws, which will tend to the expansion of agriculture and the outstretch of enterprise, let every advantage presenting itself be adopted as a sinew of our future prosperity, bearing in mind the equal opportunities presenting themselves in Africa should means and talent be applied in opening up commercial intercourse with that country.

J. D. SHADD.

Chatham, Canada, Nov. 22, 1869.

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For the Christian Recorder.

ONE HUNDRED VS. TWO HUNDRED.

MR. EDITOR:—Some time ago an article appeared in your valuable columns headed 100 vs. 100. From the tenor of the article I discovered it had direct reference to a number of colored Roman Catholics, who are being educated in Rome for the purpose of furthering the establishment of Roman Catholicism in the Southern States. I have since heard through a friend that there are 200 receiving such an education. Permit me the brief space, Sir, for a reconsideration of the scheme projected by the writer of the article 100 vs. 100. I would propose, that since there be 200 Catholics that we Protestants meet them with 100 only. Quite sufficient. It only needs the sling and stone of genuine faith to encounter false doctrine. Roman Catholicism is on the wane; hence the present unparalleled effort to disseminate it among a poor, weak and illiterate class of people just emerged from slavery. This is cowardly. But will our people take the trouble to notice the mode of procedure in this scheme? It is just this: The Roman Catholics believe that it needs an educated minister to convince any class of people; but more especially an illiterate class. They disbelieve that a mere evanescent, sensational, ranting, preaching without elucidational doctrine and ability to bring home conviction, can do the work. Hence their purpose in this mode of education. All this I believe also. But are our people alive to this truth? If so, I offer the motion, if I can get a second, that we send 100 only to Wilberforce to meet the coming 200. If these be clothed with righteousness, endued with the unction of the Holy Spirit, and filled with understanding, 100 can compete successfully with 1,000. The Protestant Church has always been in the minority in point of numbers; yet always increasing in number. Is not this victory? Let me ask, Is the pernicious doctrine of transubstantiation, and the absurd creed of the infallibility of the Pope, having failed even among those of its own household, to be poked down the throats of our ignorant brethren? Ah! who will learn of Pére Hyacinthe what is our duty? Wherever this Protestant of the 19th century has loosened the principal screws of Roman Catholicism, let us, old Protestants, pull them out, and let the fabric fall by its own weight.

If one will take a retrospective view of the numerous baits of different sorts and sizes cast into the sea of religious belief, you will find the Roman Catholics to possess the following: Indiscrimination of color in Church or school, at home or abroad; social intercourse irrespective of hue or past condition, and the like. I term these baits, because, when once you are caught, they cease to be used. The gild comes off the counterfeit, and the Catholic proves himself a rank Democrat.

I demand, then, for Christ's sake, that 100 young men go to Wilberforce, as invited, and prepare for the contest. The struggle at present is not more difficult than when our Lord chose His twelve Apostles as a sufficient corps to plant the truth in heathen lands, among the metaphysical Greeks, and Roman Philosophers, to whom Christ, and Him crucified, was a stumbling-block. Out of this corps one man (Peter) at a single preaching converted 3,000 souls. It is not, then, the quantity that is desired; but the quality.

In conclusion, let me advert to a late lamentable occurrence, which I deem not a digression of my subject; but decidedly closely connected with it. I refer to the exclusion of the Bible in the public schools of Cincinnati, Ohio. This I consider a lamentable event. I may be told, that men equally taxed should have equal rights, and discretion in point of religious belief; but I cannot be convinced that the exclusion of the Bible from public or private schools is not an error. I protest against the belief, that Sunday-schools and pulpit sermons are sufficient moralisers for the young. A school without this great moralizer is an assault upon the injunction, "Suffer little children to come unto me, and forbid them not." Need you doctrinate these youthful minds in order to make them virtuous and moral? Might not the life of Joseph, Samuel, or Timothy, be made illustrative of early piety without reference to the immaculateness of the Virgin Mary, the infallibility of the Pope, or the right or power of absolution in men? This exclusion of the Bible in the public schools appears like a resurrection of the bloody "*whip with six strings*," an institution of tyranny instituted, I believe in the reign of Henry the Eighth, of England Instituted but for political purpose, and to gratify the sensual desires of that man of "blood and grease." Can any expediency justify such admissions? What did it benefit the puerile John Lackland to pander his crown to Pope Innocent as exitiant to his purpose of refusing to sign the Magna Charta? Why it well nigh cost him the entire loss of his throne, and subjected him to the ignominy which Cardinal Pandolf administered. Let us beware. Let not these pillars of coming society; these bulwarks of this Republic—I mean the young, be drawn in this maelstrom of concession. I say, better admit a separation of schools than an exclusion of the Bible from them. A writer in the "Independent" asks the question—Has not the Roman Catholic the same right to object to the use of King James' Bible as Protestants to the Douay? I reply he has, in a social sense. But education purports a moral as well as social end. Roman Catholicism is in error, and we have no right to yield one whit to error. The exigencies of the times demand the contrary. Then let us fortify our youths with the unperverted knowledge of the Scriptures at school, at home, and abroad, so that having this armor in the evil day they may stand.

Yours, A Fellow Worker,
D. AUGUSTUS STRAKER.

Louisville, Ky, Nov. 30th, 1869.

P. S.—The reader of the article on Church Architecture, to be found in the issue of the 27th inst., will please read "majestic eye from the chancel *seeming* to penetrate," not *scenery*.

D. A. S.

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CONFERENCE CALENDAR FOR 1869.

Texas Conference, San Antonio, Jan. 20, Bishop Shorter.
Louisiana Conference, Baton Rouge, Dec. 15, Bishop Shorter. tf.

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sent as delegates to the Con

St. [Southern papers please copy.]

; J. T. Ennis, $1.5 ; Wm Beckett, $2; Bond, L. Haines, $1; A Bowen, $1 B Boyer, $10

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The Christian Recorder.

Philadelphia, Saturday Dec. 11, 1869.

☞ Senator Sumner's lecture on "Caste" is altogether worthy of his head and his heart. A healthful antidote is it, to get the white race and the black race of our country to think soberly of themselves. The former is filled with pride for its kind, the latter with a good measure of contempt for its kind. Each must think soberly. The white must know that it is no virtue to be white; the black that it is no curse to be black. Senator Sumner shows that all the black race is, even among the jungles of Africa, the whites have been; and all the whites are, the blacks may become. Let the lowly Negro take encouragement. Let him lift up the head, for his redemption draweth nigh; remembering only, that he must use the means Providence presents.

MEETING OF GENERAL COMMITTEE.

The General Committee, appointed by the last General Conference, is now in session. New York Conference is represented by Rev. Henry Davis—Nelson Turpin, *absent;* Pittsburgh Conference by Rev. Jesse Divine—R. L. M. Hogan, *absent;* Baltimore Conference by Revs. J. R. V. Thomas and A. L. Stanford; Philadelphia Conference by Revs. William Moore, T. Gould, Deaton Dorrel. Rev. Henry Davis acting Chairman, meeting was opened with prayer by Rev. Theodore Gould. For Secretary, Rev. J. R. V. Thomas was elected. At the calling of the roll, the following changes were made in the Board. Rev. A. L. Stanford, by reason of his previous election to the position of General Book Steward, resigned; and the Rev. Jacob Mitchell was elected to fill the vacancy, on the nomination of Bishop Wayman. The seat of R. L. M. Hogan, by reason of his removal to a more distant Conference, was declared vacant, and the Rev. William H. Brown, of Pittsburgh Conference, elected instead.

The General Book Steward made a semi-annual report, detailing his financial operations since his election.

Matters of very grave importance are before the Board, an account of which will, doubtless, appear in our next issue of the RECORDER.

On motion, Board adjourned, with benediction, to meet Wednesday morning at 9 o'clock.

ATHEISTIC TEACHERS.

One of the saddest effects of slavery, and of the passive attitude of the American Church toward it, was the atheistic and infidel tendency it gave the minds of the most cultured colored people in the country. They gazed upon the ten thousand injuries which Providence permitted; many of them writhed under their sore infliction, and they reasoned, "If there be a God, he is the God of the white man!" or as a cultured colored lady remarked to Bishop Payne, "Show me the black man East, and I will serve him." With this attitude toward God, we may readily assume what would be their thoughts of His church. As they looked upon it and beheld how mute it was on the giant iniquity, as mute as Providence itself; when they heard, and too often, the plea it put in in defence of the wrong; when they saw it shake the bloody hands of slaveholders with a smile—these all filled their souls with horror, and not a few of them turned upon their heels and left it with bitter cursings.

In this they showed themselves but human. We can readily imagine the existence of the same class in Israel, as the years of its oppression dragged slowly and heavily along; men who would say, Where is the God of Abram? But he was! Though they saw him not, nor heard him not; and though he seemed not to see them nor to hear, yet he was! He both saw and heard, and in his own time, made all his seemers, Egyptian and Hebrew, liars. It was thus with us. God came as of old. He came, and through the din of battle he declared himself to be "a man of war."

Stupid is the head, and unsubdued the heart, that cannot discern the hand of God in our late war. And blind is he who cannot see his footsteps, as he drank of the brook by the way.

As incredible as it may seem, there are really some colored men slaving to be intelligent, with just such stupid heads, such unsubdued hearts, such blindness of vision. They make bold to proclaim their disbelief in the existence of God. We have them in Philadelphia, and we are informed that some of them presume to teach the young, and as if to "cap the climax of their folly, they do not hesitate to express in the hearing of the very scholars they teach, their senseless atheism. Against this we raise our protest. We know the bitter fruit which such seeds bear, dropped in the heart of the pupil by his teacher. Such a seed once brought forth a thorn in our side, which vexed us for years, and whose ugly traces, at times, horrify us still.

We lift our voice against any atheist, professed or real, instructing our children. If real, then indeed is he unfit; if professed, then does he show an undue ignorance of the responsibility of his calling. In either instance inverting the cant phrase, "He is *not* the right man, neither is he in the right place;" and we say he should either publicly recant, or be dismissed. It is criminal to the highest extent for Christian parents to hand over the heads and the hearts of their children to such teachers.

"WILLINGNESS" TO "FOLLOW JESUS."

In Psalm cx. God's people are declared to be "willingness," in the day of his power. It is true, our translation does not say exactly that. It reads, "*Thy people shall be willing in the day of thy power.*" That there is a difficulty about the text none can doubt, who refers to Jerome or to the Seventy. Indeed the whole verse receives in our translation a very dark expression. It reads, "Thy people shall be willing in the day of thy power: in the beauties of holiness from the womb of the morning: thine heart the dew of thy youth." In the original the declaration made in the first clause is—not that His people will be *willing*, but rather that they are *willingness* itself. "Thy people will be willingness in the day." Quite similar is this declaration to that occurring in Rom. viii 7, "The carnal mind is enmity." In both instances the verb is wanting. The latter noun of quality, is descriptive of the former noun of character.

Willingness, then, is the quality of God's people. This is written upon all their banners; it is engraven upon their shields and breast-plates; it can be read upon the bells of their horses. Willingness is the word of their uprising, it is the word of their down-setting. Both the in-coming and the outgoing word is *willingness*. To every command this is the one response they make.

With His sword girt to His thigh, Jesus is riding forth to conquer. His people have a willingness to follow Him. Though he cross the Rapidan and enter the Wilderness, still they follow Him. The tough fighting of Spotsylvania does not frighten them: nor does the siege of Petersburg dampen their ardor. Wheresoever Jesus leads, they follow. When they hear the command, "Go forward," there is no demur: for each one is a good soldier for Jesus Christ.

All they who would attain unto everlasting life must follow Jesus Christ. His soul takes no pleasure in those who would go back. To go back is unto perdition, to go forward is unto life. Herein is a test into which all may bring themselves, a test of discipleship. Whosoever is willingness, is of Thy people; for willingness is their name. Whosoever is not willingness, is not of Thy people, for they have not received their new name. Good reader, ask not the scope of their willingness; it meets every scriptural demand, every providential requirement. Remember, only they that are willing shall eat the fruit of the land.

"THE INDEPENDENT."

The *Independent* is celebrating its majority. Hitherto it has been a child, and consequently must have "spoken like a child, and acted like a child." It assures us, however, that it now puts away "childish things," and dons the dress, the speech, and the action of a man. Well, and do, good reader, allow us to take our breath, before we say of the *Independent*, what an Irishman said of Fred Douglass. Pat had given Fred his rapt attention, and when the orator had finished, cried out, "Be jabers if a half nigger can do that, what may not a whole one do?" So we say, If the *boy Independent* has eclipsed all other journals in the land, what may not the man *Independent* do? The editor tells us, and the publisher tells us. They promise ever so much, and we know their word is their bond. The editor, after giving one of the neatest defenses imaginable, in behalf of the *Independent's* orthodoxy, in which he tells us in the most plaintive terms of his trouble to lift it up from the Slough of Skepticism, into which the orthodox Bacon and Storrs, and Thompson had run it; enumerates the three following special features of the *Independent*. The first is, *The variety of opinion to which its columns give utterance:* he says, "Our pages are a whole chorus of voices." The second feature is, "*The equal number of men and women who write for its columns;*" he says, "Literature no longer rightfully belongs to man alone: woman claims a just and equal share in it." The third feature is, "*The absolute independence of the editorial department.*" He concludes as follows:

> It is our good fortune to work with a publisher whom no expense frightens. "Spend money freely" is his injunction, "and fill the paper with the richest reading which money can buy." Lyman Beecher, always eager to preach, used to say, that the Sundays did not come round fast enough. In view of the extensive preparations for our next volume, we are eager to have the new year begin quickly. We are impatient to show our friends that The INDEPENDENT of the past, has been but a village newspaper, in comparison with the richly-freighted fleet which we expect to lay before them in the future. So, on this our birthday, we send a happy greeting to all our friends, and add thereto (with a remembered orthodoxy forgotten twenty-one years ago,) the apostolic benediction of "Grace, Mercy, and Peace."

The publisher, in his remarks, promises to make good every word of the editor. So fine is to be the quality of the paper employed, that it alone will cost the enormous sum of $120,000 a year. The first Thursday of each month, an illustrated *Independent* is to be given. He has purchased one single Hoe press at a cost of $30,000. Inclusive of editors, one hundred persons are employed. The publisher concludes:

> "Thanks, a thousand thanks, to our friends in all quarters, whose aid and constant help we have enjoyed. We mean to pay them a hundred fold by henceforth continuing to make for our widely-increasing field the best, ablest, richest, most useful, most beautiful, and hence the most popular religious newspaper in the country."

Aside from our own Church paper, let the reader subscribe for the *Independent*.

For the Christian Recorder.

A VOICE FROM BROOKLYN, N. Y.

MR. EDITOR:—I am seated to pen a few words in the way of informing you, and your numerous readers, of our success at our Grand Rally, which took place on the 28th of November, in Bridge street A. M. E. church, Brooklyn, N. Y.

This church is said to be worth over fifty thousand dollars, on which there is a mortgage debt of $8,000. On entering this charge, on last June, I set apart Sabbath, the 28th of November, to raise $500, as we wanted to raise $1,000 to pay on the principal this Conference year. I am glad to inform you, and your numerous readers, that we have raised $605,09, on Sabbath, November 28th; for which the Lord be praised.

At our Rally there were seven young men, who make no profession of religion, but have formed themselves into an association known as the "Starlights of Brooklyn." They presented to the church $125 09. These gentlemen have done the like on several occasions, for which our prayers have gone up for them, hoping that when their journey of life is over they may enter the saint's rest.

The association of ladies connected with the church, known as the Prospective Daughters, who are ever active for the church's interest, presented to the church $58.76. These, we trust, when done in life may walk the shining shores of life's river, and strike the harps of gold, and wave the beautiful palms forever.

The Rising Sons' Association, who are members of the church, were on hand, and presented the church $55. Moreover, these shall have their reward, and if faithful, shall wear the snowy robes, and receive the starry crown, and join the sons of the morning when done with earth.

The congregation deserves much praise, for they were equally as liberal. Brother Robert Jackson, who is ever on hand in spiritual and temporal good for the church, made the church a present of a note for $64 70, which had been given him by the Trustees. By this he rather challenged the Rev. William H. Jones, who had given $5 00. But Brother Jones rallied, and laid down $32 38; and would have given $50, had Brother Jackson given $100. But Bro. Jackson concluded to wait for a more convenient season to call for him. May the Lord bless these noble heroes. Preaching at 11 o'clock, A. M., was by Rev. T. Gould; text I Tim. iii. 16: "And without controversy great is the mystery of godliness," etc. The speaker seemed to depend upon the moving of the Spirit of the Lord, and, therefore, much good was done.

At 3 o'clock, P. M., Rev. W. H. Jones announced his text from Nehemiah, iv. 6: "So built we the wall; and all the wall was joined together unto the half thereof; for the people had a mind to work." At the close of his sermon, the congregation seemed keyed up to shouting pitch.

At 7½ o'clock, P. M., Rev. J. M. Williams, announced his text from Jer. vi. 16: "Thus saith the Lord, 'Stand ye in the way and see, ask for the old paths,'" etc.. The Rev. W———, having had the pastoral charge of this church for nine years, was certainly at home, and did shoot gospel bullets well aimed from the pulpit fort, while the amens rang out exultant, and climbed in echoes the stairway of the skies. This ended the high market day. W. H. W. WINDER.

Brooklyn, N. Y., Dec. 2, 1869.

A. M. E. CHURCH NEWS.

MR. EDITOR:—I beg a small space in your widely circulated paper. My church is doing great good, we have had one hundred and sixty-six converts, and one hundred and fifty-six added to the church, and the work is still hopeful, and some six or eight young men are preparing themselves for the ministry. I also have a fine Sabbath school, numbering from 200 to 300; the number of membership is nearly 800, and to God be all the glory. The Rev. J. A. Handie has paid us a visit, and preached for us on the Lord's day, and we believe that his discourse will be as bread cast upon the waters, that will be gathered for many days hence.

Yours in Christ, W. W. MORGAN
Raleigh, Nov. 29th, 1869.

MR. EDITOR:—Allow me a space in your crowded columns, to inform the wide-spread connection, that on the 30th of October my first Quarterly Conference convened at 2 o'clock, P. M., Elder Embry, President. At 7 o'clock, P. M., we listened to one of Elder Embry's ablest sermons, which filled the hearts of all that heard him with gladness. On Sabbath morning, the 31st, at 4 o'clock, prayer meeting; also, at 9 o'clock, A. M., Love Feast. I must say that the good Lord met us in the feast, and it seemed as though all that was present enjoyed a blessing from on high. At 11 o'clock, A. M., we again listened to another one of the Elder's able sermons. At 2 o'clock, P. M., Mr Isaiah Givens and Miss Eliza Eads, were joined in holy wedlock. Immediately after the elder gave us a sacramental discourse and administered the Lord's Supper; then, with the bride took his leave of us. Our meeting was protracted three weeks, at which time we had some success, 18 were converted unto God, and 20 united with the church. So you can judge from this that the Lord has not forsaken us. Hymn Books and Disciplines are in demand here. I could, doubtless dispose of them if I had them here. My people work very hard to secure the means for procuring hymn books, disciplines, and the "Recorder." We have not forgotten the Book Concern; you shall hear from us in the future. Pray for our prosperity. WM. B. OUSLEY.

Independence Circuit, Mo.

For the Christian Recorder.

LETTER FROM MISSOURI.

MR. EDITOR:—Please allow me space in your paper for a few words. The City of Independence is not dead yet. We feel as others, to give our City what it deserves. A few years back, it was impossible to find any organization among the people here. But it is not so now; they seemed to take hold with vigor, and erected two temples, and were successful. There were but few of either denomination when they began. But now both are numerous, and out of these have sprung two schools, with nearly 200 scholars, who seem to progress very fast, and are taught by Mr. and Mrs. Cryslier, who discharge their duty and are qualified for the business. And good success to Robert Small's Benevolent Society, which, a few months back, celebrated its anniversary, to the number of forty-five, wearing a handsome regalia, headed by the cornet band of this city, and the day was spent in great jubilee. Several distinguished speakers from the West joined in with us. Hurrah! hurrah! hurrah! for the Masonic Lodge of Independence, which has lately organized and is climbing to the top of the ladder. It seems that Deity is with us and has directed our spirits, notwithstanding that where slavery has existed, the land is cursed, and those that held them.—But Providence has changed their thoughts, and religion abounds in their hearts. W. B. Ousley, pastor in charge of the A. M. E. Church at Independence. His Quarterly Conference convened October 30th, adjourned October 31; but seeing sinners bowing in an humble manner, and feeling that they were out of the ark of safety, the meeting was protracted, and continued three weeks; the number blessed were 18, and the number added to the church 19.

A joke on the minister, while inviting mourners One of the number having imbibed too much Bourbon, thought he would journey with them. The minister feeling proud to see those bow, that had never before, laying his hands on him and telling him to exercise faith, when instantly the seeker left the altar. Staying out a few minutes he tried it again. The minister was encouraged once more. But the whisky being the strongest, he left again, and aiming to come back the third time, he was prevented by the sexton. The intoxicated mourner exclaimed he was going to heaven to-night, or not at all. L. P. WHITE.

Independence, Mo., Nov. 27, 1869.

BISHOP WAYMAN'S APPOINTMENTS.

Sunday, Dec. 12th, Dedication, Port Deposit, Md.
Monday night, Dec. 13th, Mount Zoar, Md.
Thursday night, Dec. 16th, Catoosville, Md.
Friday night, Dec. 17th, Stockton Mission, Baltimore, Md
Sunday, Dec. 19th, Dedication, Petersville, Md.
Monday night, Dec. 20th, Duffield, Va.
Sunday, Dec. 26th, Dedication, at Norfolk, Va.
Sunday, Jan. 2d, Dedication, Greeneville, Va

Should Providence bless me with health and strength to fill the above appointments, I have visited my work, and then I shall go into winter quarters. A. W. WAYMAN.

Baltimore, Dec. 4th, 1869.

LECTURE.

Annie R. Demby will deliver her great lecture on "The Demand of the Present Age," at Liberty Hall, Lombard St. below 8th, Monday evening, Dec. 13th, 1869. Commences at 8 o'clock.

NOTICE.

The Committee of Waters' chapel intend giving a Fair and Festival on the 23d, 24th and 25th of December. The ladies will spare no pains to give general satisfaction. Tickets of admission, 10 cents.

A grand rally also, will be held at the church, on Sabbath, January 2d. Each member has pledged themselves to pay $2 as the first offering to the Lord in the new year. All the lovers of Waters' chapel come and do as sister Governs has done. Preaching at half past ten o'clock, by A. L. Stanford. At 3 o'clock the Rev Daniel Moore. At 7 o'clock the Rev. John J. Harbert.

2t. JACOB M. MITCHELL, Elder in Charge.

OUR HELPERS.

This column is devoted to Our Helpers. It is the Roll of Honor. It contains the names of all those who by doing little, do much. *They have all paid* that portion of the "$1.00 money," "devoted to carry on our Book Concern. Send on the 25 cents.

Names of members of Waters' Chapel, who have paid their one dollar money. Rev. Jacob M. Mitchell, Daniel Chase, Salina Ray, Wesley Ray, Lewis P. Hyan, Charles A. Chase, Francis Anderson, Stephen Cooper, Sarah Hillen, Thomas Dodd, William Hullin, Ellen Hollin, Julia Murray, Julia Hancock, Henry Griffin, Christiana Griffin, Ann M. Owens, Lewis Brian, James Keys.

Married.

JONES—BANKS.—On Nov. 24th, by Rev. J. Mitchell, John Henry Jones to Miss Sarah F. Banks, both of Baltimore, Md.

FAUCETT—JOHNSON—Nov. 18th, 1869, by Rev. T. Gould, Mr. John E. Faucett and Miss Sophie C. Johnson, both of Philadelphia, Pa.

For the Christian Recorder.

OBITUARY.

Daniel Nelson Morse died Nov. 13th, 1869, at his residence, Providence, R. I., after a protracted illness, which he bore with Christian fortitude. The early part of his life was spent in slavery. In 1822 he escaped from slavery and went to Providence, where he spent the after part of his life. In 1844 he was converted to God and joined the A. M. E. Church, of which he continued a faithful, earnest, and devoted member until summoned to participate in that rest which is only found at God's right hand. He filled with great acceptability the offices of trustee, steward, and treasurer among us. He was kind, gentle, and loving. His house was the travelling preacher's home. Its doors were ever open to receive them. He had a hand of congratulation for the poor and needy, and was ever ready to perform acts of charity toward them. His sympathies were with every cause in which humanity is interested. Before he was converted to God, he was identified with the founders of our church, and rendered valuable services in its formation. As a husband, a father, and a friend, he was a man of incomparable excellencies. For four months he was the subject of intense suffering. During the whole of his afflictions he ever manifested the same kind and cheerful spirit which he was wont to manifest.

On being questioned concerning his hope, he said, "I live in hope of an immortal crown." Often he would speak of the trying hour of his departure with calmness and composure. Only a few days before his death he said to some of his friends that called to see him, "All is well! all is well." He then bade them good-bye, and said he would meet them in heaven.

On Thanksgiving morning, about 4½ o'clock, the grim messenger came for him, but he was ready. Death struck the blow, but he was prepared for it, and in blissful hope of a better resurrection, he calmly, gently, and peacefully "fell asleep in Jesus."

Our venerable Bro., D. N. Morse, lived to see many days, and died aged 74 years, 7 months, and 17 days.

"And hadst thou seen him when the veil withdrew,
And his blest spirit from its prison flew.
What scenes of glory burst upon his sight,
What sounds melodious rang through worlds of light.
While heavenly friends thronged thick the shining road,
And hailed him welcome to the mount of God."

Thus did a noble hero fall! Thus did a Christian gentleman die.

CORNELIA M. BURLEY.
Providence, Nov. 30th, 1869.

KENTUCKY CONFERENCE HIGH SCHOOL, LOUISVILLE, KY.

This Institution was established in accordance with a resolution passed at the Second Session of the Kentucky Conference of the A. M. E. Church, held at Lexington, Aug. 21—29, and is intended to be a preparatory school to Wilberforce University. There will also be formed a Theological Class, which will afford rare advantages to young men having in view the Gospel Ministry. Competent assistance has been procured and no pains will be spared to make the school one of the best in the State. For further information or circulars address

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A work for Biblical Students of all denominations, and no African Methodist Episcopal Clergyman should be without it. The entire work is substantially and neatly bound in four large volumes of beautiful leather binding. Each volume is worth $2 50, and the entire work is full worth $10. We have only two copies of the work, which we offer on the following liberal terms. Any person applying for the work, by being the first that will send us the names of 25 Cash Subscribers for the year 1870 with the money, $50, for the same, we will give Fletcher's Works Complete in four volumes. Apply soon, for we have only two copies, each containing four volumes, to give as premiums to the two most energetic workers in this canvass for the CHRISTIAN RECORDER.

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To our musical friends: Having made arrangement with the Publisher of Peters' Musical Monthly, believing that the introduction of so valuable a periodical will be of great benefit to you, we offer the following liberal terms: To every person sending us $2 50 we will send the CHRISTIAN RECORDER one year and Peters' Musical Monthly six months; and for two Cash Subscribers, with $4.50 for the same, we will furnish each with the paper one year and Peters' Musical Monthly six months. Now with a little energy any one may supply himself with the choicest sheets of music, and our valuable sheet, a great deal cheaper than he can in any other way.

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Something Wonderful
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BLIND TOM THE SECOND IS COMING.
A Grand Concert,

Under the auspices of the Organ Sinking-fund of the Union A. M. E. church, Coates Street, will be given at LIBERTY HALL, on Thursday evening, December 9th, 1869, for which occasion a number of distinguished gentlemen and lady amateurs have been selected.

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Prof. Theo Freeman, of New York, the celebrated pianist, and also imitator of Blind Tom, will preside upon the occasion.

Prof. J. Freeman, Musical Conductor.

Doors open at 7 o'clock. Exercises commence at 7½ o'clock. Tickets, 25 cents. Children, 15 cents.

COMMITTEE OF ARRANGEMENTS—Wm. Thos. Simpson, Wm Chain, Alex Bell, Jr., Jno. Clemes, James B. Turner.
(For further particulars see programme.)
Nov. 20—3t.

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Hostetter's United States Almanac for 1870, for distribution *gratis*, throughout the United States and all civilized countries of the Western Hemisphere, will be published about the first of January, and all who wish to understand the true philosophy of health should read and ponder the valuable suggestions it contains. In addition to an admirable medical treatise on the causes, prevention and cure of a great variety of diseases, it embraces a large amount of information interesting to the merchant, the mechanic, the miner, the farmer, the planter, and professional man and the calculations have been made for such meridians and latitudes as are most suitable for a correct and comprehensive NATIONAL CALENDAR.

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Aug. 11th., 3m.

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MISSIONARY ITEMS.

—The Sultan has given £1000 toward the reconstruction of the Church of the Saviour at Antigone, on the Sea of Marmora.

—The report that four Europeans had become Mohammedans at Madras is confirmed. It is said they are about to be married to Mohammedan women.

—In Madagascar twenty or thirty new churches have been formed since the first of January, and about one hundred and twenty chapels are being either rebuilt or enlarged. The most important results are anticipated from the adhesion to Christianity of the Queen and Prime Minister.

—A religious movement of some interest is going on in Bulgaria, in connection with a very bigoted sect, the Lipovans, many of whom have embraced the faith of the gospel through the instrumentality of the American Methodist missionaries.

—Rev. J. L. Nevius, D.D., of the Presbyterian Board's Mission in the North of China, has just returned from a month's tour in the interior of Shantung. He was accompanied by a native, Mr. Miss, a young man about 29 years of age, who has been a member of the church only a few months. He is a scholar, and is in independent circumstances, having inherited a small fortune from his father. He is an intelligent man and an earnest Christian, and seems to feel it his privilege as well as duty, to give his life to the work of making known the Gospel to his countrymen. He is not, and does not expect to be, in the employ of the mission.

—Dr. Nevius speaks of a small village, where a Mr. Wong has given a house to be used as a chapel. He has a relative, named Kiang, who lives seven miles away, and is earnestly studying the Scriptures. Though not members, they appear to be decided Christians. The brother of Wong has brought a formal complaint against him before the district magistrate, charging him with conspiring with foreigners to introduce corrupt and dangerous doctrines. Opposition had proceeded so far at this place, that Dr. N. thought it best to go to the office of the magistrate to remind him of the clause of the treaty, guaranteeing to Chinese subjects professing Christianity, equal protection with other citizens. He was assured that Christians in the neighborhood would not be disturbed.

—Mr. Pool, the building agent of the London Missionary Society in Madagascar, has been called upon by the Queen to design a chapel royal of stone, to be built under his superintendence in the palace enclosure, to serve the purpose of the worship of the Queen and her Court. The corner stone was laid on the 20th July last. A document, of which the following is a translation, was placed in a bottle under the stone, and its terms indicate the almost incredible progress which has been made in that island during a single generation. The paper bore the autograph signature of the Queen, and was this: "By the power of God, and grace of the Lord Jesus Christ. I, Ranavalomanjaka, Queen of Madagascar, founded this House of Prayer on the 13th Adimizana (July 20), in the year of the Lord Jesus Christ, 1869, as a House of Prayer, for the praise and service of God, King of Kings, and Lord of Lords, according to the word of the Sacred Scriptures, by Jesus Christ the Lord, who died for the sins of all men, and rose again for the justification and salvation of all who believe in and love Him. For these reasons this Stone House, founded by me as a House of Prayer, cannot be destroyed by any one; whoever may be King of this my land, for ever and for ever; but if he shall destroy this House of Prayer to God which I have founded, then is he not King of my land, Madagascar. Wherefore I have signed my name with my hand, and the seal of the kingdom.

RANAVALOMANJAKA,"
Queen of Madagascar.

—Dr. Valentine, a native of Brechin, Scotland, and pupil of Dr. McCosh, is a Medical Missionary on his own charges, in the district of Ajmere, North of India, and is doing a great work for the Master there. About two and a half years ago, in passing through Jeypore on his way to the hills in quest of health, he was asked to remain and become private physician to the Maharajah, which he did. He has since founded a native church, a school of arts, philosophical institute, museum, and public library, and formed a Social Congress under the presidency of the Maharajah, and brought upwards of a thousand of the native youth of Jeypore under a scheme of instruction which includes the Gospel of Jesus Christ. The Mission Board of the Scotch U. P. Church has resolved to sustain Dr. Valentine in erecting a place of worship, and promoting Christian education; as well as in sending one or more to labor along with him.

He gives an account of his labors in connection with the preaching tours of some of these Scotch missionaries. He speaks of a village, the inhabitants of which seemed peculiarly set against the preaching of the Gospel, so that the missionary had the greatest difficulty in getting one or two people collected, and even those who came were more inclined to mock than listen. Dr. Valentine was called in; and, after visiting the village and performing some striking cures, the way was entirely open to the missionaries, and a flourishing school established. In the city of Nya Nuggur the people were so bitterly prejudiced that they refused to pay attention even to the physician. Visited by cholera soon after his arrival, they held aloof, performing the vain rites prescribed by the Brahmins, until a rich banker was seized and given over as hopeless, by the Brahmins. "Now," says the Doctor, "they began to think of the Padres, and the Padre doctor, and just as we had finished worship, and were about to retire for the night, a deputation composed of some of the chief men of the city, waited on us—told us what had happened, and entreated us to do what we could for the man. Mr. Shoolbred and myself went—found the man in a state of collapse, and his people shrieking in despair. Sitting beside him for several hours we applied our remedies, and prayed that God would bless them. We had the satisfaction of feeling the returning pulse, and glow to the cold and stiffened limbs. In the morning he was well." They were soon run down with calls, and when the cholera was gone, found their influence established in the community. The natives meeting them would say: "It is to you we owe our lives, but for you we would have been dead now," and would recognize the power of the Christian God and Saviour.

—The news comes from Chili that "In the Chamber of Deputies, on the 30th ult., there were interruptions, protests, calls to order, and all manner of Parliamentary sallies on occasion of the debates upon the appropriation of the sum of $20,000 for the expense of the Bishops' journey to Rome. A sharp opposition has been made to the grant, and as the question has not been settled it would not be surprising if the day for the Bishops' departure arrives without the bill having been passed."

ANECDOTAL.

—Enthusiastic English tourist in Scotland to native coachman: "And is that indeed the house in which Rob Roy was born?" Native coachman: "Eh, sir, an' it's just one o' them."—*Judy.*

—Josh Billings has been discussing the question, "How fast does sound travel?" He thinks it depends a good deal upon the sound you are talking about. "The sound of a dinner horn, for instance, travels for half a mile in a second, while an invitation to get up in the morning i have known to be 3 quarters of an hour goin up 2 pair uv stairs, and then not hev strength enough left to be heard."

—A young minister named Sparrock, finding it impracticable to secure a collegiate education, was doing the next best thing by studying with an elder minister. Being present on an occasion where several clerical gentlemen were dining together, one of them, a portly gentleman, named Fuller, essayed a pun at the young brother's expense. Calling from the opposite end of the table, he said, "Mr. Sparrock, can you tell us the difference between a sparrowhawk and an owl?" "Oh, yes, sir," was the reply, "an owl is fuller in the head, fuller in the breast, and indeed, *fuller* all over."

—John Newton once paid a visit to a minister who affected great accuracy in his discourses, and who, on that Sabbath day, had occupied nearly an hour in insisting on several labored and nice distinctions made in his subject. As he had a high estimation of Mr. Newton's judgment, he inquired of him, as they walked home, whether he thought the distinctions just now insisted on were full and judicious? Mr. Newton said he thought them not full, as a very important one had been omitted. "What can that be?" said the minister, "for I have taken more than ordinary care to enumerate them fully." "I think not," replied Mr. Newton, "for when many of your congregation had traveled several miles for a meal, I think you should not have forgotten the important distinction which must ever exist between meat and bones."

—While General Butler was in command at New Orleans, a native Louisianian was observed one day by a wag reading a staring placard on a wall in a public street: "Buy your shirts at Moody's." The reader inquired of the wag what that meant. "Oh," said the joker in a solemn tone, "that is one of the edicts of the tyrannical Butler." The Louisianian remarked: "But I don't want any shirts." "Well," said the wag, "you'd better buy a few. It is the safest course to comply with the order; for Butler is a perfect despot you know." So the frightened Creole sought out Moody, and bought a quarter of a dozen shirts. In due time a Paris paper arrived at New Orleans, in which the facts were narrated, as proving that Butler was both tyrannical and mean—using his power to compel citizens to buy shirts of one Moody, who was undoubtedly his partner.

—When Dr. Nathan Strong was settled in Hartford, he used, during the sessions of the General Court in the City, to seek to bring some of the distinguished divines of the state, by exchange or otherwise, to preach in his pulpit. On one occasion Dr. Bellamy came from Bethlehem for this purpose. In the morning he preached a glowing sermon on the millennium. He painted in warm and attractive colors, the state of the world when the great forces of evil should be in subjection, and "the wolf should dwell with the lamb." At the close he promised to tell them in the afternoon how all this might easily be brought about. In the afternoon, the audience gathered with vague expectations of what was to come, when he preached a faithful and searching sermon on the text, "Except a man be born again he cannot see the kingdom of God," in which he pressed home, with greater power, the duty of personal religion.

—A colored man died recently in the streets of Washington. He was formerly a slave in Alexandria, Va. His life as a professed Christian had been consistent. All who knew him prized him for his honesty, truth, sobriety, and industry. At the time of his death he was in the employ of the Washington city government, engaged with others in digging a deep trench through one of the public thoroughfares. While stooping down at his work, a large body of hard earth, mingled with stones, suddenly fell upon him, crushing his body beneath its weight. He was extricated as soon as possible, and carried to a neighboring building. There was no bruise perceptible, no blood; but he gave signs of great inward pain. In a few moments it was apparent to all who saw him that he would die almost immediately. A surgeon examined him, and at once gave him up; at the same time adding that a glass of brandy might revive him for a short time. It was speedily procured, and placed in his hand. The moment it was raised to his lips, he threw it from him, as far as the room would permit it to pass. It struck against the wall, and was dashed to pieces, the poisonous stuff flowing beneath the feet of the people. With an almost superhuman effort the dying man exclaimed: "I haven't drinked liquor for more than thirty years, and I won't drink it now!"

NOTICE.—Joseph H. Cole, restaurant, No. 418 South Sixth street, above Lombard, opposite Bethel Church, where he keeps always on hand the very best oysters and other refreshments. Hoping that his old friends and the public generally will give him a call.
August 5–6m.

THE ORIGIN OF THE NEGRO RACE;

AND

Does the Negro rest under the Noachic Curse?

BY B. T. TANNER.

With a letter from Bishop J. P. Campbell

Just Issued. Single Nos. 25cts.

☞ Tanner's Apology for one dollar. Every preacher in the connection ought to have it. Especially he ought to have it who is ignorant of African Methodism. Send on one dollar 25 cents in addition for postage. Address *Box* 2975. tf.

☞ Information wanted.—Mrs. Marina Campbell, wife of Virgil Campbell, of Stockton, wishes to obtain information of the following relatives, viz.: her brother, Nelson Bishop and her sister Dolily Brown, who in 1852, lived in the upper part of Sevier county, Arkansas. Also of William, George and Rose Jackson of the same place. Any information of the above named persons will be thankfully received. Address Mrs. Campbell, care of P. A. Bell, Editor *Elevator*, San Francisco. oct9–2m

NOTICE.

MISSION ROOMS A. M. E. CHURCH,
No. 12 Saratoga St., Baltimore, Md.

All letters and matters pertaining to the Missionary Society of the African M. E. Church, and all monies belonging to or intended for said Society, must be directed to No. 12 Saratoga street, Baltimore.

JAS. A. HANDY, Cor. Sec.
July 25.—tf.

Advertisement.

DOTY'S WASHING-MACHINE,
LATELY MUCH IMPROVED—AND THE NEW
Universal Clothes-Wringer.

Improved with ROWELL'S PATENT DOUBLE COG-WHEELS and the PATENT STOP, are now, unquestionably, far superior to any apparatus for washing clothes ever invented, and will save their cost twice a year, by saving labor and clothes.

Those who have used them, give testimony as follows:

"We like our machine much; could not be persuaded to do without it, and with the aid of Doty we feel that we are masters of the position."—Rev. L. Scott, Bishop M. E. Church.

"It is worth a dollar a week in any family."—N. Y. Tribune.

"In the laundry of my house there is a perpetual thanksgiving on Mondays, for the invention."—Rev. Theodore L. Cuyler.

"Every week has given it a stronger hold upon the affections of the inmates of the laundry."—Rev. Dr. Bellows.

"Friend Doty—Your last improvement of your Washing Machine is a complete success. I assure you 'our machine,' after a year's use it is thought more of to-day than ever, would not be parted with under any circumstances."—Solon Robinson.

"Your Washing Machine has been in daily use in our laundry, and the housekeeper expresses herself as highly pleased with it. It certainly accomplishes a greater amount of work, with less labor, and does not wear the clothes near so much as the old fashioned wash board. By using it, one laundress is dispensed with."—Wm. W. Round, Superintendent of Infant's Department of St. Catherine's Nursery, N. Y. City.

"After a constant use of the UNIVERSAL CLOTHES WRINGER for more than four years in our family, I am authorized 'by the powers that be' to give it the most unqualified praise, and to pronounce it an indispensable part of the machinery of housekeeping. Our servants have always been willing to use it, and always have liked it."—Henry Ward Beecher.

Send the retail price, Washer $14 Extra Wringer $9, we will forward either or both machines, free of freight, to places where no one is selling; and so sure are we that they will be liked, that we agree to refund the money if any one wishes to return the machines after a month's trial, according to directions.

No husband, father or brother should permit the drudgery of washing with the hands, fifty two days in the year, when it can be done better, more expeditiously, with less labor, and no injury to the garments, by a Doty Clothes Washer, and Universal Wringer.

Canvassers with exclusive right of sale make money fast, selling them.

Sold by dealers generally, to whom liberal discounts are made.

B. C. BROWNING, General Agent,
dec.4-1m. Cortlandt Street, New York.

Magnificent Map of the Holy Land.
BY OSBORN & COLEMAN.
PALESTINE
Size 6 by 9 feet. Price $15.

The Sunday-School Times, will publish a new Graded Series of Lessons for 1870. Sample *free* to any one who will send the name and address of the Superintendent of the School with which he is connected.

It should be in every Sabbath-School, College and Seminary in the country. Full description on receipt of a stamp for postage.

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TO THE WORKING CLASS.—We are now prepared to furnish all classes with constant employment at home, the whole of the time or for the spare moments. Business new, light and profitable. Persons of either sex can easily earn from 50c. to $5 per evening, and a proportional sum by devoting their whole time to the business. Boys and girls earn nearly as much as men. That all who see this notice may send their address, and test the business, we make this unparalleled offer: To such as are not well satisfied, we will send $1 to pay for the trouble of writing. Full particulars, a valuable sample, which will do to commence work on, and a copy of *The People's Literary Companion*—one of the largest and best family newspapers published—all sent free by mail. Reader, if you want permanent, profitable work, address E. C. ALLEN & CO., AUGUSTA, MAINE. Nov13–3m

HOLIDAY JOURNAL FOR 1870.
CONTAINING a Fairy Story for Christmas, Plays, Puzzles and Wonders. 16 large pages, illustrated. Sent FREE on receipt of 3 cent Stamp for postage. ADAMS & CO., 25 Bromfield Street, Boston, Mass. Oct30

WANTED.
A Superintendent to take charge of the Olive Cemetery. Apply at the office,
921 LOMBARD STREET, PHILADA.
GEO. W. GAINES, Secretary.

DOUGLASS' STUDIO.
PORTRAITS, BANNERS, SIGNS,
(PICTORIAL AND LETTERED,)
PAINTED BY
R. DOUGLASS,
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New Dry Goods and Trimming Store.
HOSIERY, DRESS, AND REGALIA TRIMMINGS OF EVERY VARIETY.

The undersigned, having purchased the
DRY GOODS AND TRIMMING STORE
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Mrs. S. Shorter Hawkins,
No. 615 Lombard Street,
will continue to keep constantly on hand a full, fashionable, and splendid assortment of Dry Goods and Trimmings calculated to suit all seasons—at the LOWEST MARKET PRICES.

Ladies' Ready-Made Clothing and Gentlemen's Furnishing Goods always on hand.

☞ We trust the former patrons and our friends generally will favor us with their patronage.

HANNAH W. MEAD,
AMELIA E. MILLS.
Oct. 28—tf.

DRY GOODS STORE.
"Mrs. Hawkins has also resumed her business at Cape May where she will be pleased to wait upon all old customers, and as many new ones who wish to get Dry Goods of every kind cheap. Store on Washington St., also on Lafayette St."
☞ A liberal share of patronage is solicited. July 17 tf

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CORSETS AND HOOP SKIRTS.
Mrs Steel is now manufacturing the EUREKA CORSET, superior to all others. Her
PATENT SHOULDER BRACES,
so highly recommended by Physicians, always on hand, and made to order.
Please send for descriptive circular.

TANNER'S APOLOGY
FOR
African Methodism.

A Succinct History of the Rise and Progress of the A. M. CHURCH, with a Defense of the same.

"We think it must prove a work of great interest to the denomination."—*Christian Advocate and Journal.*
"It affords a valuable illustration of the African character, and is written in a style that is not only earnest, but often eloquent."—*N. Y. Tribune.*
"We ask for him and his work a reception worthy of it and of him."—*Zion's Standard and Review.*
"We commend this work to the friends of equal rights throughout the country."—*Frederick Republican.*
"The book is written in a temperate, but dignified style."—*Baltimore Daily Journal.*
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"We pronounce it a good thing."—*People's Journal.*
"A book replete with thought and matter."—*Missionary Reporter.*

Price, $1.00. 12mo. 484 Pages.
Twenty five cents for Postage.

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NEW YORK.

THE Subscriber respectfully announces, that she is now prepared for the reception of Invalids at the above place. Those desirous of her treatment can here find all the CONVENIENCES AND COMFORTS OF A HOME, beside the advantages accruing from the immediate supervision of the Doctress, as regards Exercise, Diet, &c., as well as her watchful care of the patient during convalescence.

The occupant of this Home also avoids the excitement incident to the Hotel, which so often becomes detrimental to the proper restoration of the sick.

sep18 3mos ELIZABETH DUFFELS.

FURNITURE.
BUY your Furniture, Stoves, &c., at R. M. Adger, 718 Lombard St., where he has constantly on hand a variety to suit housekeepers, cheaper than elsewhere. Also, the highest cash price paid for old furniture. sep18–6m

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100 lbs of the PECORA COMPANY'S COLORED PAINT (costing $12.50) will paint as much as 250 lbs of Lead, and wear longer. For particulars, address S. BOWEN, Sec'y., No. 130 N. Fourth St., Philada.

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A Fine Sabbath School Journal replete with original matter, devoted exclusively to the interest of the Sabbath School, having a special adaptation to the wants of its various departments. No School, nor family, can afford to be without it, as the introduction of this Paper makes a new era in Sabbath School Literature.
Do not fail to send for a copy. Address
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Jacob H. Simms'
INTELLIGENCE Office, No. 132 West 30th Street, bet. 6th and 7th Avenues, New York City. First-class help wanted, male and female, to fill excellent situations in the city and country. You can come from any part of the universe, for I have not sufficient female help here to supply the demand. Wages very good. Office hours from 7 A. M. to 1 P. M. July24–tf

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THE CHRISTIAN RECORDER
"ETHIOPIA SHALL SOON STRETCH OUT HER HANDS UNTO GOD." PSALM LXVIII. 31.

B. T. TANNER, Editor. | Organ of the African Methodist Episcopal Church. | A. L. STANFORD, General Book Steward.

New Series, No. 28. PHILADELPHIA, DECEMBER 18, 1869. Vol. IX, No. 445.

Poetry.

For the Christian Recorder.

THE JUVENILE THIEVES.

See you that fine old gentleman,
As he strutted down the lane?
Arrayed in purple, decked in gold,
And he nimbly swings a cane.

They tell me that he's very rich,
Possessing jewels of gold,
And judging from the riches shown,
His renown is not mistold.

For who can deck themselves as he
Now appears in grandest worth?
His face would have men understand
The nobility of his birth.

* * * * * * *

See! John comes rushing round the lane,
With "Rally, boys!" on his voice
The score and twenty boys at play,
Make the welkin air rejoice.

These score and twenty boys at school,
Are enjoying recess hour;
But when they hear their comrade's voice,
They begin their stones to shower!

That fine old, wealthy gentleman,
By the name of Time is known;
And of his gold and jewels fine,
Quite a large display is shewn.

The boys—O, fie, upon the rogues!
Did covet the old man's wealth;
And so they join in bandit strong
To enrich themselves by stealth.

In force they rally round their foe,
And despoil him of his all;
With strength they pelt with stone and club,
Till, alas! old Time does fall.

They plunder now the fallen foe,
And off with the spoils do run;
They lay them at their teacher's feet,
And he sanctions what was done.

For the Christian Recorder.

JOSEPH'S BOW.

"B. T. T."

"Gather yourselves together, said the dying Jacob to his sons, that I may tell you that which shall befall you in the last days." Around him, behold these twelve sons assemble themselves; men of wrinkled faces and grey hairs; and destined soon to follow the aged patriarch to the tomb. But Jacob spake not to them as individuals. He addressed them in their representative character; standing as each one did, at the head of his tribe. We will not tell the reader, all that the old prophet said to his sons, and through them to their sons' sons, even to the remotest generation. He can find it in the 49th chapter of Genesis, to which we hope he will refer. His words to Joseph, however, contain a declaration so pertinent, that we have thought well to allude to it. Joseph was the beloved of Jacob; he was the son of his old age. After addressing himself to Reuben, to Simeon and Levi, to Judah, and the other brothers in turn, he comes to Joseph, and as his faded vision gazed upon his princely form and attirement, he broke forth in poetic imagery, strong and beautiful as is found anywhere in the Bible. Among the many good things which he pronounced by the breath of prophecy was, that being sorely grieved by the archers, "*his bow abode in strength.*" In Scripture the bow is the symbol of strength and honor. When Hosea would tell Israel of its defeat, he says, "*I will break the bow of Israel in the valley of Jezreel;* also when Jeremiah would comfort Judah by showing forth the destruction of its foes, he does it by saying, "*I will break the bow of Elam.*" So likewise when Job says, "*My bow was renewed in my hand,*" he plainly means that he waxed stronger. The age of Job makes it certain that this form of speech was patent in the days of Jacob; and that [illegible] thus used it, is not to be questioned. Goodly, indeed, are these words as pertaining to Joseph. "But his bow abode in strength." Disuse would not rot it. No [illegible] would eat it. Were it iron or steel, it [illegible] not rust. Always at hand it could [illegible]bed down and made to do good ex[illegible] As disuse would not rot it, neither would use weaken it. Its vigor remained. To shoot a thousand arrows was no more than to shoot one. In every instance they flew with the same rapidity, they did the same fearful execution. Distance was but little accounted. They were all to be as the one that struck down the good king Josiah. And thus they were to remain. Nor is this the full extent of Jacob's prophecy. Not only was the bow of Joseph to abide in strength, but the arm of Joseph was to keep its strength. A bow, however glorious, even a bow of steel, with an arm that is weak is useless. To be effective a good strong bow must be wielded by a good strong arm. Meat for the belly and the belly for meat. A strong bow for a strong arm. These two, by principles that are immutable God hath joined. To do aught, they must not be separated. Joseph's bow would not only abide in strength, but his arm, likewise; and with arm and bow he would beat off the archers that would sorely grieve him.

As the bow is the symbol of strength, so may strength be made to symbolize a bow. That which is a man's strength, is his bow; that which is the strength of an association of men, is their bow. The means by which any victory is attained may fitly be compared to bows, and if they have been powerful means, they may fitly be called bows of steel. Not few nor of ill consequence have been the victories which our common Methodism has achieved, and African Methodism in particular. The little one may truly be said to have become a thousand.

What are the bows, we have used whereby the archers who sorely vexed us have been driven away, and we have gained the victory? They have been

Faith in the Negro. Methodism taught us to believe in our common humanity with the world. It taught us, to be a white man was no honor, to be a black one, no disgrace. African Methodists accepted this word and went to work. They believed that it was possible for them to do something though they were "black," and though their heads were "bushy." They had no desire to run away from themselves. This faith in themselves, and in their race was as a bow of steel, and they pulled it with effect. May it ever abide in strength.

The second bow in the Methodist armory is an *attachment to the poor*. From the day that Whitefield and Wesley preached in Kingswood even to the present, Methodism has esteemed it her highest privilege to go into the hedges and highways, and compel the poor to come in. She hath ever esteemed this as her mission. May she never forget it. As it was with the white Methodists, so has it been with the African Methodists. They have a yearning for the poor. They invite all to come, but by reason of those feelings ever attendant upon poverty—feelings that prompt the words: "No man cares for my soul," they beseech the poor. This bow of steel has stricken thousands at our feet. May it ever abide in strength.

Nor are these all the bows found in our Methodist armory. There are others upon which we will speak at another time.

For the Christian Recorder.

LETTER FROM KENTUCKY.

MR. EDITOR:—You will have discovered ere this reaches you that "Old Kentuck" has not sent a single delegate to the Labor Convention. Well—she is old and hardened in slothfulness, and you must not expect much of her. It is something to say, she is active and excels in one thing, viz—unmeaning bickering, and the pride of *I am a Kentuckian!* But beyond this one always finds a division of the house against itself, so that it cannot stand. He who is not native a Kentuckian, though the Ethiopian mark stamp him as midnight, he is considered an *alien*, one not to be trusted, not to be heard, not to be assisted; he is, as it were exorcised at the expense of their most vital interests. I believe, when they get ready, they would so do at the expense of their necks. This accounts in part, Mr. Editor, why a single delegate has not been sent to represent the chief city of proud-boasting, Kentucky, at the Labor Convention to be held at Washington, D. C., on the 6th inst.

I attended a meeting held in one of the Methodist churches of this city (Jackson street church) which was, for the purpose of enacting means, whereby persons may be chosen and sent as delegates to the Convention. After elaborate and unnecessary spouting on the part of some *quasi* orators, (during which time a committee which was appointed, nominated its candidates and subsequently reported them to the meeting) the good old preacher of the oldest stock of *fogyism*, declared *that he had a man whom he thought should be sent—for it had been so arranged during the day.*" I at once saw nobody but this idol could go, as the stamps necessary to sending a delegate were to be raised by the good old preacher's people. Of course the Pastor dissenting, the sheep scattered, no greenbacks were raised, and no person was as willing as, the truly loyal and adopted citizen of this State, Mr. W. H. Gibson, who spent his own cash to enable him to attend the National Convention last year, to do likewise. So much for the present affairs of our Colored brethren in Kentucky. How pitiable! How blind! O tempora, O mores, ubinam gentium sumus."

Foreigner!! Foreigner is the hue and cry whether he brings "a cluster of grapes, or tells of giants."

The schools here are a squeamish and dwarfish set, not in point of number: but in discipline and information, because they rather have "*one of our own men*" though he be a nincompoodle and know nothing of a Boston, New York or Philadelphia training in school-teaching, nor, has ever even rubbed his pate against a College-wall, than an intelligent Northerner or *foreigner*. This latter is so-called if he be from across the Ohio—(Indiana)—Mr. Editor what are your hopes? When shall Ethiopia, this way stretch out her hands? Not until every vestige of the same prejudice which we complain of against the white man be eradicated from our own bosoms, but until every one feels, that which he sown he shall reap. In haste,

I remain yours, ALPHA.

STILL GREATER INDUCEMENTS
OFFERED TO CANVASSERS!
SILVER PITCHERS, GOLD AND SILVER WATCHES.

To the person who will give us by the 1st of March, 1870, the greatest number of New Subscribers, exceeding 20, at $2 each, and return the money, names and post-office addresses as fast as obtained, we will give a beautiful Silver Plated Pitcher. Price $10

For the greatest number of new subscribers, exceeding 30, at $2 each, we will give an elegant Ice Pitcher. Price, $15.

For the greatest number of new subscribers exceeding 50, at $2 each, we will give a solid coin Silver Hunting Case, American Waltham Watch. Price, $50. Warranted in good order.

For the greatest number of new subscribers, exceeding 85, at $2 each, we will give a fine Solid Gold, Full Jewelled, Hunting Case Lady's Watch. Price, $85. Warranted in good order.

For the greatest number of new subscribers, exceeding 100, at $2 each, we will give an elegant Solid Gold, American Waltham Watch, full jewelled, Patent Lever Hunting Case. Price, $100. Warranted.

The above Premiums will be given, or sent, so soon as the time for the canvass expires, which will be at 12 o'clock on Tuesday, the 1st day of March, 1870. All canvassers are requested to send their names and addresses immediately to the Publisher of the *Christian Recorder*,

A. L. STANFORD,
Box 2975, Philadelphia, Pa.
Dec. 18—3m.

Wanted, by the 1st of January, 50 colored men to attend the American University, as students. The Faculty of the above Institution offer to all who are desirous of following a profession, a free medical education, thorough in all its branches. This Institution is chartered by a special Act of the Legislature. Its Trustees are Hon. Wm. D. Kelley, Bishop Simpson, and others. The Faculty are second to none in the country. There never was a time when colored physicians were more needed than at the present. The South presents a broad and extensive field to every colored man to raise himself to a useful and lucrative position. Let us then avail ourselves of this grand opportunity offered for our advancement. Those desirous of availing themselves of the above opportunity can receive full particulars by addressing Dr. Longshaw, 1136 Rodman street, or Dr. S. C. Frisby, 918 Nassau street, Philadelphia, Pa.

[Southern papers please copy.]

MISSIONARY ITEMS.

—Forty-two years ago a Christian merchant of Boston, residing in Brookline, Mass., and a few Christians who were in sympathy with him, assembled at his house, to pray for the conversion of the world. At his suggestion the moneys collected at these missionary reunions were devoted to the evangelization of the Japanese. True, they had their gates closed, rudely and fiercely, against the Christian world; but the Lord could open them, whenever the "set time" should come. The merchant left Brookline in 1829, and sailed for Europe, whence he did not permanently return till 1842; but the ladies' sewing circle, formed in connection with those monthly concerts, was continued, notwithstanding the persistent policy of isolation adopted by the Japanese government. This association kept alive, during many years, the interest which had arisen so unexpectedly, and more than six hundred dollars were, in the end, paid into the treasury of the Board. The Christian merchant who inaugurated that monthly concert at Brookline, so widely known and so highly esteemed on both sides of the Atlantic—William Ropes, Esq.—has gone to his rest in a good old age. And now a son of a dear friend of his has embarked the first missionary of the American Board, to the nation in which he took so deep an interest. Still more. The Prudential Committee have placed to the credit of the new mission a sum equal to the sums which have been contributed "for Japan," with interest thereon.

—A fierce persecution has been raging against a small company of Christian converts in Safeta, Syria. It broke out afresh recently, when twenty or thirty of these Protestants were influenced by threats and bribes to join in a great parade of the enemies of their religion. The following singular scene occurred:—One woman missed her husband. She had tried to keep him secreted, knowing that he was very weak; and when she discovered that they had taken him, she ran down the hill after him, seized him and drew him back with her, even though she received curses, and kicks and blows from those who tried to prevent her. She shouted out, at the top of her voice, when she first took hold of him, addressing him with something like these words: "Is this what you learn from the Word of God? Is this all the good your religion has done you? Last night you dreamed that your dead brother came in the form of the devil, wearing black, and tried to induce you to go back to the Greek Church. There is the devil surely, in his black clothes (pointing to the bishops and priests), who has come to take you back. May God have mercy on your soul." And so she drew him back to the house after her, and the procession went on to the church with the unwilling captives. Even after their deep persecutions, these Christians persevere in the one duty from which they might well be excused, that of giving. Mr. Samuel Jessup, August 19th, says: "One young man, who has been hunted from place to place during the past month, brought me two dollars, as the tithe of certain earnings, and said he would yet pay me the tithe for a little silk and for his wheat. A boy, ten years old, came the day I arrived there, bringing half-a-bushel of wheat as the gift of his widowed mother, for the spread of the Gospel. It was a large share from her scanty store."

—Rev. H. H. Jessup says the Syrian Mission proposes an advance along the whole line, and speaks of the work and prospects in the most cheering manner. He calls for more laborers and says: "We can give to any man who will come a parish of 100,000 pagans, or 75,000 Druzes, or as many Moslems as both together, or a million of Bedouin Arabs, among whom we are now beginning a quiet work. We have a Bible ready; books prepared and preparing; a theological seminary with a class of devoted, intelligent young men, preparing to take charge of the existing churches; and now the time has come for an *aggressive* work on the great kingdom of darkness around us. I can with all my heart invite young men to come to the Syria mission field."

ACKNOWLEDGMENTS.

Baltimore, Md.—D. W. Moore, $22.45; Geo. W. Lester, $1.10; Fanny Backett, $2; F. R. Freeman, $1; H. Douglass, $0.62; H. Hull, $1.25; L. Marshall, $2; J. T. Gray, $2; J. L. Thompson, $2; D. Jones, $2; S. Nichols, $2.75; A. B. Tinney, $2; A. F. Jackson, $1; S. W. Chase, $2; Prof. A. M. Green, $2; Geo. T. Gray, $3; A. V. Thomas, $2; Samuel Proctor, $4.50; S. A. Jackson, $2; L. Gazzeway, $[illegible]; Alex. Bruce, $2; I. Bond, $2; J. T. Ennis, $1.50; Wm Beckett, $2; L. Haines, $[illegible] [illegible] $1; A. Bowen, $1; [illegible] E. Boyer, [illegible]

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NOTICE.—All letters and matters pertaining to the Book Concern, subscribers, sale of papers, and all moneys belonging to Book Concern or the paper, must be directed to Rev. A. L. Stanford, Box No. 2975, Philadelphia, and all matters sent by express and in our city must be directed to Rev. A. L. Stanford, No. 631 Pine St.
All letters pertaining to private matters should be directed to Box No. 2975, Philadelphia.
Communications intended for Insertion should be written plainly on one side of paper, and directed to the editor, B. T. Tanner.

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Ten lines count one-inch space.

The Christian Recorder.

Philadelphia, Saturday Dec. 18, 1869.

☞ The Board of Publication of the A. M. E. Book Concern are requested to meet on Tuesday, December 21, 1869, at 3 o'clock, P. M., or immediately on the adjournment of Preachers' Association.

A. L. STANFORD, Chairman.
B. T. TANNER, Secretary.

☞ Owing to absence from the city, we have not been able to give our December monthlies that notice which their merits demand. In our next (D. V.) all will be made right.

☞ Death is still at work in our ranks. Rev. R. L. M. Hogan is no more. A true friend, a truthful pastor, he was known only to be loved and respected. In the words of the ancient Church we say, *Requiescat in pace.*

☞ Our columns were made to talk all kind of nonsense last week. We give a few samples. "Show me the black man East" (!), instead of "*Show me the black man's God.*" Again—"some colored men *slaving* to be intelligent," instead of "*claiming* to be intelligent." But enough, though there are thrice this many and just as senseless. Indeed we will give one more. Of Willingness it is said, "It can be read upon the *heels* of their horses." Surely mud must be abolished to be able to read anything on horses' heels, if, indeed, they have any heels. It should appear—"*it can be read upon the* BELLS *of their horses.*" These blunders were occasioned by the absence of the editor.

THE GENERAL COMMITTEE.

This body adjourned after a session of two days. Matters of vital importance to our Concern were considered, and, we trust, adjusted for the best. Clouds at times appeared, but they were dispersed by the "charity which never faileth," which the members exhibited.

The report made by the General Book Steward was altogether satisfactory to the brethren, and they unanimously speak of it as the most hopeful ever presented. The death of Rev. R. L. M. Hogan, a late member was announced, and suitable resolutions were passed.

The Committee appointed Rev. James L. Williams, Jacob Mitchell and Jesse Devine to draft an Address to the Church. It will appear next week; and to it we beg to call the attention of the whole Church.

In short, the meeting of the Committee has done good. It adjourned to meet the first Tuesday in May.

A PRESS AT LAST!

The Union Printing Association has at last placed a press at the disposal of the General Book Steward. We feel like throwing up our hat, and shouting, hurra; and if that don't expend the sum of our joy, we will give three cheers and a "tiger." A press at last. Our eyes have seen it. Our ears have heard its heavy working.

> "*Preachers* and *people* wished it long,
> But died (many o' them) without the sight."

Let the people take courage. Let the ministry renew their zeal. We hope soon to print our own *Recorder*, and it will be a third larger than at present.

Also our *Child's Recorder* will soon appear. Look out for copies. By it every one will be made familiar with the sweet countenance of our glorious Allen.

Read the General Book Steward's new prizes. Why may not every one earn a watch? It can be done [illegible] and we really [illegible] to see every on[illegible] ministers with fine gold watches. If they will they can. The day dawns at last. Brethren of the Western Conferences, let us hear from you.

HON. JAS. LYNCH.

This gentleman has been elected to the honored position of Secretary of State of Mississippi; thus making the third colored Secretary in the Reconstructed South, Cardozo of South Carolina, and Gibbs of Florida. By this hearty recognition of the claims of her colored citizens, Mississippi deserves the same measure of prosperity that is now vouchsafed to South Carolina and Florida. It is a noticeable feature among the States, South, that those of them that sincerely accept the Reconstruction which the nation dictates, and accords to all its citizens equal rights—such States are on the certain road to prosperity, yea, they are already enjoying it to an eminent degree. While Tennessee is rocked as in a tempest, with her bonds dragging heavy in the market, South Carolina is enjoying peace in all her borders; while Georgia is still in the ditch, (and we think it is the *last* ditch, too,) little Florida gives promise of ranking higher than ever in the Union.

Mississippi has done well in the election of Mr Lynch, and the fact that he outran his ticket, shows that his superb tact and his rare ability are appreciated. We wish him all kinds of success; and trust that under the guidance of her present officials, Mississippi may take her legitimate place in the Union—a place from which slavery, repudiation, and secession had long displaced her.

It requires no prophet to foretell that the future still holds greater political honors for Mr. Lynch.

THE LABORERS' CONVENTION.

This body of colored men met, remained in session five days and adjourned. It was numerously attended, the States almost to a unit having sent delegates. A North Carolinian, Hon. James L. Harris presided, with Lewis H. Douglass as Secretary. The question at once presents itself, Did they *do* anything? Although no member of the Convention, and not present until within a few hours of its adjournment yet we gleaned up enough of its workings to lead us to the conclusion that some good will result.

A bureau has been established, whose ramification it is intended are to reach all classes of our people. Of its proposed workings, its chosen chief, Isaac Myers, Esq., promises to enlighten the readers of the *Recorder*. As chief of the Labor Bureau, a better selection could not possibly have been. A man of tact, of business culture, and of immense perseverance, he fits that niche better than any man of our acquaintance. A hopeful feature in his address accepting the office was that he seemed to realize its responsibility. We only hope that he may be as successful in this great project as he was in carrying to a successful issue, the Baltimore ship-yard; for it is to him more than any other one man that the people are indebted for this magnificent testimony to the Negro's ability to design and execute.

THE CHURCHES OF THE DISTRICT.

We spent the last Sabbath in the District. The churches seem to be in a fair condition. *Israel*, the mother church of the District, is almost overlaid with mud. The Capitol improvements are telling wonderfully to its disadvantage, and ere long something must be done. The site is all that could be desired. Resting under the very shadow of the Dome of the Capitol, it will one day be a site that the best might covet. The fact is, we need in the District a modern first class church. Why not put it up on this dear old ground? Such an one too, as would reflect credit on the whole connection. Nor ought that single congregation alone, be expected to do the work. To begin with, Congress ought to indemnify them for the losses they have suffered. The soft clay which the authorities have emptied all around it makes it almost impossible to get there on a rainy Sabbath. In addition to what Congress might be pleased to do, the whole Church ought to help that congregation put up our Metropolitan.

The present pastor, Rev. Geo. T. Watkins, is eminently qualified to fill that important post. In fact all of our District churches should be manned with the ablest ministers in the connection. They are all representative; and should have representative men. The church may rest assured that in reputation she will suffer nothing at the hands of Geo. T. Watkins.

Union Bethel is pursuing the even tenor of her way; busily engaged in calling sinners to Christ. We know of no church where the spirit of revival is so continuous. Although Union Bethel is a respectable structure, yet do we need a better one in that portion of the city. We have much to gain in that portion of the city, or much to lose. If proper discretion is exercised, African Methodism has nothing to fear. The pastor is Rev. R. H. Hall, who does his best to make Union Bethel a power.

Ebenezer, Georgetown, under the pastoral care of Rev. S. L. Hammond, is enjoying a special season of grace. Numbers have been converted and added to the church. This brother has done a good work in Georgetown. A letter will appear from him next week.

St. Paul's Chapel, Island, Rev. J. B. Hamilton, Pastor. We were not privileged to visit this church, in the way of worship; but we learned that things are moving along steadily.

THE COUNCIL AT ROME.

On the Feast of the Immaculate Conception of the Blessed Virgin, Dec. 8th, the present Roman Catholic General Council commenced its sessions. The formal opening was a grand display, such as may not be witnessed again for centuries. It is to be known as the "First Council of the Vatican," and is regarded as the only Œcumenical Council of the Church since that of Trent, held in the days of the Reformation, three hundred years ago. (1545–1563.)

The present Pontiff, Pius the Ninth, has been in office since June, 1846; and his term has continued longer than any other pope since the days of St. Peter. The history of his administration is somewhat remarkable, for the revolutions, civil and ecclesiastical, which have become history in these times. While these have threatened the very existence of his power, the Papacy has nevertheless, been extending its organization. The present Pope has established one hundred and sixteen new dioceses, quite a number of which are in America.

Besides the Pope there are twelve Patriarchs, and seventy Cardinals; one hundred and thirty-nine Archbishops, and over seven hundred Bishops.

"The twenty Œcumenical Councils which have preceded this, the first Council of the Vatican, may be recapitulated in the following order of enumeration as to the period of their assemblage and results:

The Council of Nice, (325) against the Arians; 2 of Constantinople, (381), against the Macedonians; 3 Ephesus, (431), against Nestorius and the Pelagians; 4 Chalcedon, (451), against Eutyches; 5 second Constantinople, (553), against the three chapters; 6. third of the same city, (680) against the Monothelists; 7. second of Nice, (787), against the Iconoclasts; 8 fourth of Constantinople, (869) against Photius; 9. first Council of the Lateran, (1123), to regulate various matters of discipline; 10. second of the same, (1139), against Arnaud da Brescia; 11. third of the same, (1179), on discipline; 12. fourth of same, (1215), against the Albigenses; 13 Lyons, (1245), against the Emperor Frederick II., the author of the famous work, "De tribus Impostoribus" (Moses, Jesus, Mahomet), 14 second of the same city, (1274), for union with the Greeks; 15. of Vienne, in Dauphine, 1311), against the Templars; 16. of Pisa, (1409), against the great schism of the West; 17. of Constance, (1414), against the Hussites and against three Antipopes; 18 of Florence, (1429), for a second union with the Greeks; 19 of Bale, (1431), which after twelve years of dissension terminated in a schism; 20. of Trent. (1545–1563,) which had to undergo still more vicissitudes than its predecessor.

The *syllabus* of the Pope, issued in 1864, embraces eighty errors in the Church, growing out of Pantheism, Naturalism, Absolute Nationalism, Indifferentism, Latitudinarianism, Socialism, Communism, Secret Societies, Bible Societies, and Civil Society in its relation to the Church, all of which will have to be considered and legislated upon by the Œcumenical Council."

The Council may continue in session for a much longer time than is usual in any of our Protestant bodies. The New York May anniversaries will not probably be a model, after which the Council will copy. The business before that body is likely to become material for history. It is not possible to say just now what action will be taken. But if the Ultramontanes carry the decisions of the Church, its extremes may be reached in such acts as will reveal clearly the attitude of the papacy as hostile to the spirit of history. In that case it must become, beyond all question, a thing of the past.

It is hardly possible for the reform party in the Roman Church to bring about a change for the better. In case of failure on their part, many look for a serious schism. But all such prophecies may indicate more of desire than a well grounded hope. Let us patiently await results.

☞ To the friends of the *Christian Recorder*, notice is hereby given that we are again sending out our bills. Will you please remit immediately? We call your special attention to our premium list. Every one may obtain a prize. Silver pitchers, gold and silver watches and valuable books are offered. dec18-3t

TALLEYRAND'S DEATH-BED.

For nearly half a century, this veteran diplomatist acted a prominent part in the affairs of Europe. As the prime minister, or ambassador of the directory, the consulate, the empire, and the monarchy of Louis Philippe, he negotiated the important treaties which determined the boundaries of empires and the fate of Kingdoms, and formed plans which made Napoleon an emperor, and the emperor an exile. Such a man's view of an eventful life of fourscore years, furnishes instructive lessons to men who are wasting the energies of being on political ambition or worldly aggrandizement. Just before his death, a paper was found on his table, on which he had written, by the light of the lamp, such lines as these:

"Behold, eighty-three passed away! What cares! What agitation! What anxieties! What ill-will! What sad complications! And all without results, except great fatigue of mind and body, and a profound sentiment of discouragement with regard to the future, and disgust with regard to the past!"

Contrast with this the exclamation of "Paul the aged," as he was about closing his earthly career: "I have fought a good fight; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day." A death-bed is the triumphant chariot of the useful Christian, however humble; it is the executioner's cart of the worldly unbeliever, however exalted.

GROUND OF HOPE.

What is the foundation of the Christian's hope? Not innate moral excellence; not enlarged and critical knowledge of the sacred text; not punctual discharge of relative duties; not diligent use of the ordinances of religion; not sacraments, nor fastings, nor prayer, nor almsgiving; not forced progress in the way of holiness; not past excitement, nor present peace and enlargement of heart; not visions, nor graces, nor experiences,—these do not constitute the foundation of the Christian hope. Of some of these, his judgment is that of Paul,—"What things were gain to me, those I counted loss for Christ." Of others he makes the lawful, the scriptural, the believing use; while the language of his unfeigned self-renunciation ever is,—"Lead me to the Rock that is higher than I." That Rock is Christ. To expand the ideas condensed in that one word, "Christ,"—the foundation of the Christian's hope is the promise of Jehovah, recorded in His Word, confirmed by His oath, ratified by the blood of the everlasting covenant, evidenced by the Resurrection, secured by the Ascension of Jesus, and revealed to the hearts of His chosen—by the Spirit of His grace.—*Bishop of Carlisle.*

THE UNHOLY DESIRE OF DRESS.

You wish to dress your wife better than your circumstances will allow. She wants to have you. She is a woman of spirit, it is said, and she does not mean to be a drudge. 'Why should our neighbors,' she says to her husband, 'dress any better than we? They are made of the same flesh and blood that we are. See how they come out. I don't think any man of spirit would let his wife and children go to church dressed as you let yours go. Look at these children. You would think they had just come out of some slop house! If I had married as I might have married, we should have different times—I and my children!' How many men are stung to the quick with such remarks from their wives! Oftentimes their moral sense revolts, at first, and they feel indignation; but 'continual dropping wears a stone;' and by and by the man is dressed a little better than he can afford, and his wife and children are dressed better than he can afford; and somebody must pay for the extravagance. I do not mean that they are tempted to steal; but I do say that they grind. They mean somehow to get it out of the milliner, out of the dressmaker, or out of the merchant. They intend to make one hand wash the other somehow, and they go into petty meanness to bring it about. And this desire to dress better than they can afford is taking off the very enamel of their virtue, and taking out the very stamina of their religious life. Unimportant as it seems, ostentatious vanity in dress has ruined many a family, and damned many a soul.—*Henry Ward Beecher.*

'MY LAMBS.

If there are two words in the world that should make a Sunday-School teacher feel at once his responsibility and his privilege, they are those we have put at the head of this tract. Christ's lambs! O weary-hearted teacher, tired of dullness, tired of indifference or antagonism, look at your class through these spectacles! You are teaching for Christ. He is master, owner; you the under shepherd. These children are Christ's—Christ that loved you so. Tiresome this work cannot be if you will let in the light of these words upon it. Behind these scholars is Christ, saying, "Inasmuch as ye did it to one of the least of these, ye did it unto me." Take heart and hope then. Your work is Christ's. Your scholars are Christ's. Can you neglect the work? These are Christ's lambs that go unfed. Refuse to teach? with Christ's own solemn, solemn injunction in your ear? No! Will you neglect your preparation? Let us rather watch over them as those that must give an account.—*E. Eggleston.*

GENERAL CHURCH NEWS.

PREACHING TO THE MASSES.—Rev. Mr. Murray, of Park street, Boston, holds Sunday evening meetings at the Music Hall, supported by a choir of 500 veterans of the Peace Jubilee, under Mr. Tourjee.

BAPTISTS BECOMING QUAKERS.—Samuel Fisher and Richard Claridge, two of the most distinguished Quaker ministers, had been, before they became Friends, distinguished Baptist ministers. *First, all water; at last, none at all.*

SECTARIAN SCHOOL APPROPRIATION.—The sum allowed by the last legislature in support of sectarian charity schools has been awarded, and $153 880 goes to Roman Catholic and $61,107 to the Protestant and Jewish schools.

BANISHING RELIGIOUS BOOKS.—The Board of Education has forbidden the use of religious books and sacred songs as well as the Bible in the schools of Cincinnati. In accordance with this, a division in one of the school-rooms was lately stopped in the midst by the principal, while singing "Shall we gather at the river?"

STUDENTS.—Ohio University (Methodist) has now in attendance: Seniors, 37; Juniors, 47; Sophomores, 51; Freshmen, 83; Preparatory Department, 165; total, 352. The whole number in attendance the first term of last year was 305. Andover Seminary (Congregational) numbers at present, 77 students, classed as follows: Seniors, 30; Middlers, 21; Juniors, 20; and in the special course, 6. Prof. J. H. Thayer has returned from Europe recruited in health.

REUNION IN THE SOUTH.—At the late meeting of the Southern Synod of Kentucky, terms for the union of the Associate Reformed Presbytery of Kentucky with the Southern Presbyterian church, which had been agreed upon by the joint committees from the two bodies, were adopted by the Synod. It only remains for the Presbytery to ratify this action to complete the union.

MISSIONARY APPROPRIATIONS.—The Methodist Missionary Convention appropriates for next year $222,028 for foreign missions, of which $93 058 goes to India, $36 918 to China, $31,500 to Germany and Switzerland, and $27,554 to Scandinavia. For this country are designated $428 490; of which the Welsh claim but $150, and $75 000 is charged to "Miscellaneous." The total appropriation, is $800,000.

LEFT THE CONVENT.—The sister of Father Hyacinthe has also left the Convent of the Carmelites and abandoned the veil. The following are the circumstances: About a month previous to the famous Manifest, when everybody was commenting on the scandalous fact of a Carmelite nun being found driven to insanity in a prison cell of the Convent, Father Hyacinthe hastened to the convent where his sister was immured, and demanded her dismissal in the name of the law, not wishing her to be a member of an order in the bosom of which such outrages were being perpetrated.

HIRING WORSHIPPERS.—It is said to be a common practice in Paris to hire people to attend fashionable churches, so that the preachers may say that they always have crowded houses. Two or three cents pay for a worshipper.

LIBERAL DONATION.—Charles O'Connor, Esq., of Newark, has just given Rev. G. A. Doane $5,000 for the American Catholic College at Rome, thus completing the $200,000 which Mr. Doane undertook to raise.

☞ The Third Quarterly meeting of the A. M. E. Macedonia church, Camden, N. J., will be held on next Sabbath, the 19th, inst. Services 10½ o'clock, Rev. James Frisby. At 2 o'clock, Sacrament, Rev. J. Holland. At 7 o'clock, Rev. J. M. Williams. Love Feast Monday evening, the 20th inst. All the lovers of the Cross are invited to come over and help us. J. H. TURPIN, Pastor.

NOTICE.

The Committee of Waters' chapel intend giving a Fair and Festival on the 23d, 24th and 25th of December. The ladies will spare no pains to give general satisfaction. Tickets of admission, 10 cents.

A grand rally also, will be held at the church, on Sabbath, January 2d. Each member has pledged themselves to pay $2 as the first offering to the Lord in the new year. All the lovers of Waters' chapel come and do as sister Governe has done. Preaching at half past ten o'clock, by A. L. Stanford. At 3 o'clock the Rev. Daniel Moore. At 7 o'clock the Rev. John J. Herbert.

BISHOP WAYMAN'S APPOINTMENTS.

Sunday, Dec. 19th, Dedication, Petersville, Md.
Monday night, Dec. 20th, Duffield, Va.
Sunday, Dec. 26th, Dedication, at Norfolk, Va.
Sunday, Jan. 2d, Dedication, Greeneville, Va.

Should Providence bless me with health and strength to fill the above appointments, I have visited my work, and then I shall go into winter quarters. A. W. WAYMAN.
Baltimore, Dec. 4th, 1869.

KENTUCKY CONFERENCE HIGH SCHOOL, LOUISVILLE, KY.

This Institution was established in accordance with a resolution passed at the Second Session of the Kentucky Conference of the A. M. E. Church, held at Lexington, Aug. 21–29, and is intended to be a preparatory school to Wilberforce University. There will also be formed a Theological Class, which will afford rare advantages to young men having in view the Gospel Ministry. Competent assistance has been procured and no pains will be spared to make the school one of the best in the State. For further information or circulars address
R. G. MORTIMER, Louisville, Ky.
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OUR NEW DISCIPLINE GIVEN AWAY.

To every person who will send us the names of two Cash Subscribers for the year 1870 with the money, $4, for the same, we will give a copy of the new edition of the A. M. E. Discipline.

II. PREMIUM.
OUR NEW HYMN BOOKS GIVEN AWAY.

To every person sending us the names of three Cash Subscribers for the year 1870 with the money, $6, for the same we will give a copy of the new and beautiful edition of the A. M. E. Hymn Book, just published in elegant cloth binding. For five Cash Subscribers with the money, $10, we will give a copy of our fine Hymn Book with beautiful gilt edges; and for six Cash Subscribers, with $12 for the same, we will give a copy of our superfine Hymn Book in elegant embossed morocco binding, with gilt edges and clasps imitating gold.

III. PREMIUM.
TANNER'S APOLOGY FOR AFRICAN METHODISM.

A good size volume containing over 450 pages, printed on fine white paper, with large clear type, in beautiful, well finished and substantial cloth binding. A copy of the work should be in every Christian family; and here is a rare opportunity to obtain it, which was never before offered, and perhaps never will be again on terms so liberal, for the book is gaining higher repute.

The Publisher of the CHRISTIAN RECORDER having effected an arrangement with Rev. B. T. Tanner, the Author and publisher of this most valuable work, is now enabled to offer it as a premium to Canvassers for Subscribers to the CHRISTIAN RECORDER, and we confidently expect the liberal offer to meet with hundreds of responses, as every Minister, Sunday School Superintendent, Sunday School Teacher and Bible Class Scholar of the A. M. E. Church should have it.

To every person who will send us the names of five Cash Subscribers for the year 1870, with the money, $10, for the same we will give a copy of "Tanner's Apology for African Methodism."

IV. PREMIUM.
FLETCHER'S COMPLETE WORKS.

A work for Biblical Students of all denominations, and no African Methodist Episcopal Clergyman should be without it. The entire work is substantially and neatly bound in four large volumes of beautiful leather binding. Each volume is worth $2 50, and the entire work is full worth $10. We have only two copies of the work, which we offer on the following liberal terms: Any person applying for the work, by being the first that will send us the names of 25 Cash Subscribers for the year 1870 with the money, $50, for the same, we will give Fletcher's Works Complete in four volumes. Apply soon, for we have only two copies, each containing four volumes, to give as premiums to the two most energetic workers in this canvass for the CHRISTIAN RECORDER.

V. PREMIUM.
PETERS' MUSICAL MONTHLY.

To our musical friends: Having made arrangement with the Publisher of Peters' Musical Monthly, believing that the introduction of so valuable a periodical will be of great benefit to you, we offer the following liberal terms: To every person sending us $2 50 we will send the CHRISTIAN RECORDER one year and Peters' Musical Monthly six months; and for two Cash Subscribers, with $1.50 for the same, we will furnish each with the paper one year and Peters' Musical Monthly six months. Now with a little energy any one may supply himself with the choicest sheets of music, and our valuable sheet, a great deal cheaper than he can in any other way.

VI. PREMIUM.
THE NEGRO'S ORIGIN, BY B. T. TANNER.

To any person sending one Cash Subscriber, with the money, $2, for the same, we will give this new and valuable work. It is Multum in parvo.

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Those canvassers who prefer a Cash Commission can avail themselves of it by complying with the following terms, which are exceedingly liberal.

To every person at present receiving the CHRISTIAN RECORDER who will send us the names of five new Cash Subscribers for the year 1870 with the money, $10, for the same, we will send his own paper free for one year and will give him $1 in cash for every additional five new Cash Subscribers he will send us.

The way is now open for every one that will, to receive a valuable premium or reward and at the same time extend the circulation of the CHRISTIAN RECORDER. Commence at once, as all new subscribers for 1870 will receive the paper free the remaining weeks of 1869. The best plan is to send in the names and money as fast as obtained, at least every week, in order that the same may be entered on our books and the paper forwarded immediately. Those who canvass on cash commission will please state in your letters "On Cash Account;" and those who canvass for other Premiums will please state which Premiums are desired.

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A Collection of Sacred and Secular Music, comprising a great variety of Tunes, Anthems, Glees, Elementary Exercises and Sound Songs, suitable for use in the Choir, the Singing School, and the Social Circle.
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Dec4

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For the education of young gentlemen and young ladies, without distinction of race or color, is now open and in active operation. It embraces,
1st. The Preparatory Department.
2d. The Collegiate Department,
3d. The Theological Department,
4th. The Medical Department.
Expenses, from $150 to $200 per annum.
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Is now in successful operation, and is open for all pious young men desiring to study for the ministry, or those ready therein.
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Of this Institution is now open to both sexes. We are prepared to give a thorough Scientific Medical Education to all who aspire to usefulness, distinction, and wealth.
Never was there a time in the history of the human race, when so large and lucrative a field was opened to colored physicians as now. Not long ago you were spurned from the Halls of Science, but now you are invited.
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The Great Pictorial Annual.
HOSTETTER'S United States Almanac for 1870, for distribution, *gratis*, throughout the United States and all civilized countries of the Western Hemisphere, will be published about the first of January, and all who wish to understand the true philosophy of health should read and ponder the valuable suggestions it contains. In addition to an admirable medical treatise on the causes, prevention and cure of a great variety of diseases, it embraces a large amount of information interesting to the merchant, the mechanic, the miner, the farmer, the planter, and professional man; and the calculations have been made for such meridians and latitudes as are most suitable for a correct and comprehensive National Calendar.
The nature, uses, and extraordinary sanitary effects of HOSTETTER'S STOMACH BITTERS, the staple tonic and alterative of more than half the Christian world, are fully set forth in its pages, which are also interspersed with pictorial illustrations, valuable recipes for the household and farm, humorous anecdotes, and other instructive and amusing reading matter, original and selected. Among the Annuals to appear with the opening of the year, this will be one of the most useful, and *may be had for the asking.* Send for copies to the Central Manufactory, at Pittsburgh, Pa., or to the nearest dealer in HOSTETTER'S STOMACH BITTERS. The BITTERS are sold in every city, town and village, and are extensively used throughout the entire civilized world. Dec. 1–4t.

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An Invaluable Counterfeit. The water of the Seltzer Spring, [illegible] celebrated cathartic and [illegible] is perfectly simulated in TARRANT'S EFFERVESCENT SELTZER APERIENT. To have it within reach is the same thing as living within a stone's throw of the living, leaping Seltzer Spring. The dyspeptic and the bilious, the nervous and the feeble, are invited to try this specific for their ailments, which is equal in every essential element to the *Spa itself.*
SOLD BY ALL DRUGGISTS.
Dec. 8—2t.

PACIFIC RAILWAY GOLD LOAN.
Messrs. DABNEY, MORGAN & Co., 53 Exchange Place, and M. K. JESUP & Co., 12 Pine Street, N. Y., offer for sale the Bonds of the Kansas Pacific Railway. These Bonds pay seven per cent. in Gold; have thirty years to run; are Free from Government Taxation; are secured by a Land Grant of Three Million Acres of the Finest Lands in Kansas and Colorado. In addition to this special grant the Company also owns Three Millions of Acres in Kansas, which are being rapidly sold to develop the country and improve the road. They are a first mortgage upon the extension of the road from Sheridan, Kansas, to Denver, Colorado. The road in operation 637 miles long upon which it is also a mortgage *now earns more than enough net income to pay the interest on the new loan.* There is no better security in the market—this being in some respects better than Government Securities. *Principal and Interest payable in Gold.* Price 96, and accrued Interest, in Currency. Pamphlets, Maps and circulars furnished on application.
Aug. 11th., 3m.

Mrs S.A. ALLEN
BEAUTIFUL HAIR,
Nature's Crown,
You Must Cultivate It.
GRAY HAIR
is a certain indication of decay at the roots.
New Style. Important Change.
A REAL HAIR RESTORER AND DRESSING
Combined in One Bottle.
MRS. S. A. ALLEN'S
HAIR RESTORER
Will Restore Gray Hair to its Natural Life, Color and Beauty.
It is a most delightful Hair Dressing.
It will promote luxuriant growth.
FALLING HAIR is immediately checked.
MRS. S. A. ALLEN'S ZYLOBALSAMUM another preparation for the Hair; clear and transparent, without sediment. It is very simple and often produces wonderful results. Its great superiority and economy as a Hair Dressing over high cost French Pomades is acknowledged by all not only in this country but in Europe. The Restorer and Zylobalsamum should not be used one with the other. SOLD BY ALL DRUGGISTS.
Proprietors, S. R. Van Duzer & Co., Wholesale Druggists, 35 Barclay St. and 40 Park Place, New-York.

For the Christian Recorder.

LETTER FROM REV. JOHN TURNER.

Dear Brother:—I have read with deep interest an article in the issue of August 14th, 1869, signed Rev. M. M. Clark; which seems to be a kind of a *resume* of the difficulties of the St. James' chapel, A. M. E. church, New Orleans, La. In said article, I am grossly misrepresented, and greatly injured, notwithstanding it is done in an indirect and cunning manner. Therefore, as I have always lived above reproach, I am not ashamed of any of my acts in church or State. I ask the favor of you to publish this letter, which you may regard as explanatory of my course. This I desire as a matter of simple justice to myself as a Christian and a humble minister of Christ.

1st. After alluding to the plausibility of the trustees wishing the former pastor returned another year, &c., he says, "At this period of the case the rebellion of the pastor and trustees commenced, we say rebellion, for this is its most appropriate designation, as will easily be seen in the further development of those difficulties." He further states, "In September, 1868, the Louisiana Annual Conference took place in Vicksburg, Miss. There the Bishop was strongly petitioned by the church in New Orleans, for the return to them of their former pastor another year, notwithstanding the law of the church forbids it, for the church or at least the pastor and trustees well knew the petition was in direct violation of the appointing law, &c. That was the first act of rebellion direct. Next to this was a letter written from Vicksburg, by the pastor, to a member of the board of trustees in New Orleans, to this import, that he, the pastor, was no longer their pastor, and, therefore, to consummate their previously conceived plans, they must falll back on the act of incorporation." He says that "the trustees took the advice suggested to them in the Vicksburg letter," &c. Now Sir, I do most candidly, sincerely, positively and emphatically deny writing any such letter, and I defy M. M. Clark or any one else to produce such a letter or prove to the contrary. The following is a true copy of a document furnished me by the corporators and trustees of the St. James' church.

New Orleans, La , Oct. 4th, 1869.

To all whom it may concern:—This is to certify that we whose names appear below, Trustees and Corporators of St. James' chapel, A. M. E. church of New Orleans, La. do most solemnly and emphatically declare, severally and individually that we have never received such a letter from our former pastor, as described in an article in the *Christian Recorder*, of the 14th of Aug., 1869, over the signature of Rev. M. M. Clark, and denominated the Vicksburg letter, and no such letter or communication from our former pastor has ever been read or discussed in any meeting of the Board, neither has our former pastor, Rev. John Turner, either directly or indirectly, said a word to us, privately or publicly, to influence us to reject the Rev. M. M. Clark, or to rebel against the government of the A. M. E. Church.

Thomas Gabel, J. B. Berry, Isaac Wilson, J. B. Noblo, Wm. J. Brown, James Jordan, Charles Thomas, John C. Capeland, Adolph Zemar, J. A. Norager.

While Bishop Shorter was in this city, last winter, he told me that a man here had told him and Dr. Clark, that I had written such a letter as the Dr. describes and denominates the Vicksburg letter. I informed the Bishop then that I was innocent of the accusation, and asked him to call the officers of the church, Dr. Clark, Elder Daughty, Elder Burch and myself, together, that I might defend myself against such a hurtful rumor. I told him the man that had started this rumor was an enemy of mine, &c. His reply to me was, that he had no charges against me, and therefore could have no investigation. But that the Dr. believed that I was in sympathy with the trustees, and that he thought himself the sooner I would leave New Orleans, the better it would be for me. I told him I thought this was doing me great injustice, and that I feared the course that he and Dr. Clark was pursuing would drive me from the connection.

~~M. M.~~ Clark says, he "found the former pastor installed as the Chairman of the Board of Trustees of St. James' chapel." In this I do not say that the Dr. intended to tell what was not true, but he certainly has made a great mistake, which the records of the church will show.

I had been elected a member of the corporation, and was installed President of the corporation, (here let me say, that both my charge and the St. James' chapel are under the same incorporation, and each charge has its board of trustees) and they report quarterly to the corporation. Therefore, the circumstances which induced me to accept this position were as follows:

1st, There was a note of one thousand dollars due against the corporation; and to prevent the note from going to *protest*, and other difficulties, we had to borrow the money; and the party who proposed to loan it, was unwilling to do so, unless the board had a legal representative. And as I had been acting as President by special resolution, and as I understood the business of the board, and it was through my influence that we were about to obtain the money, &c, it was thought best by the brethren and myself that I should occupy that position for the time being, at least.

2d. During my administration, prior to the Conference, I had induced the corporators to petition the Legislature to indemnify them, for the damages they had sustained by the infringement of the city authorities of New Orleans, upon their corporate rights, &c.

I had also been appointed by the corporation to represent them in the Legislature, and being chaplain of the Senate, I had influence in both houses.

The petition had been reported favorably upon, in the house, granting us $3,000, but required constant attention to get it through the Senate. Therefore, in order to facilitate matters, the officers desired me to continue in the same position, for we were much in need of money.

In view of all the circumstances, I saw no impropriety in doing so, and I did it with the purest of motives for the best interests of the church.

But when Bishop Shorter came he disapproved of my action, and impugned my motives, &c., and as I was much dissatisfied with the manner he had treated me at the annual Conference, and aggrieved on account of the course he was pursuing, &c., I resigned my charge.

(TO BE CONTINUED)

Philada., December 10, 1869.

Mr. Editor: I know that you will allow me a small space in the Recorder, that I may inform the members of the Philadelphia Conference that I am still living, thank God. But, dear brethren, I am in need of your assistance. I have my rent to pay monthly, my wife to provide for, medicine to buy—and often I go without for the want of means. The Bishop and Editor have plead in my behalf. All I ask for is a fair trial before the people, and whatever their verdict may be, I must submit to it. The following named brethren have raised their portion for my support: Rev J. M. Williams, of Bethel church; Rev. Chambers, of Bridgeton, N. J; Rev. B. Darkes, of Gouldtown; Rev. Hollon, of Wesley church; Rev. F. Davie, of Frankford; Rev. Woodlyn, of Trenton; Rev. Tillman, of Pennington Mission.

I am in fraternal love,

William Moore,

Married.

In New York city by the Rev. J. N. Jackson, Mr. Arnold Ricks, of Virginia, to Mrs. Martha E. Eaton, of Maryland.

Died.

Rev. Richard L. M. Hogan, departed this life December 4th, 1869, aged 48 years, 11 months and 4 days.

On a love-feast occasion, he received a premonition of his death, and informed the congregation of his serious impression. He subsequently dismissed them, went home and remained there until death did its work upon him. He was a pious man, a devoted Christian, and a successful pastor. It may be said of him, that he was a good man and full of the Holy Ghost. In the very depths of his suffering he gave undoubted evidence, though his body was subject to excessive pain and fever, that this precious promise to him was verified. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." He told all who visited him that his work was done, and that he was going to his reward. Words are inadequate to describe his life, none to express his triumphant death, better then these given by inspiration: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors and their works do follow them."

I. H. Welch.

Mrs. Martha Hanson, a member of the A. M. E. Church in Frankford, departed this life December 11th, 1869, in the triumph of faith, aged 27 years and 4 months.

H. Davie, Pastor.

☞ The A. M. E. Church at Hightstown, N. J., will be dedicated on Sabbath, the 19th inst. Bishop J. P. Campbell with other eminent divines will be present. A collection will be raised during the day for the church. Wm. W. Grimes, Elder in Charge.

Notice.—Joseph H. Cole, restaurant, No. 418 South Sixth street, above Lombard, opposite Bethel Church, where he keeps always on hand the very best oysters and other refreshments. Hoping that his old friends and the public generally will give him a call.

August 5–6m.

THE ORIGIN OF THE NEGRO RACE;

AND

Does the Negro rest under the Noachic Curse?

By B. T. Tanner.

With a letter from Bishop J. P. Campbell

Just Issued. Single Nos. 25cts.

☞ Tanner's Apology for one dollar. Every preacher in the connection ought to have it. Especially he ought to have it who is ignorant of African Methodism. Send on one dollar. 25 cents in addition for postage. Address *Box* 2975. tf.

CONFERENCE CALENDAR FOR 1869.

Texas Conference, San Antonio, Jan. 20, Bishop Shorter.

Louisiana Conference, Baton Rouge, Dec. 15, Bishop Shorter. tf.

☞ Information wanted.—Mrs. Marina Campbell, wife of Virgil Campbell, of Stockton, wishes to obtain information of the following relatives, viz: her brother, Nelson Bishop and her sister Dolly Brown, who in 1852, lived in the upper part of Sevier county, Arkansas. Also of William, George and Rose Jackson of the same place. Any information of the above named persons will be thankfully received. Address Mrs. Campbell, care of P. A. Bell, Editor *Elevator*, San Francisco. oc19–2m

NOTICE.

Mission Rooms A. M. E. Church,
No. 12 Saratoga St., Baltimore, Md.

All letters and matters pertaining to the Missionary Society of the African M. E. Church, and all monies belonging to or intended for said Society, must be directed to No. 12 Saratoga street, Baltimore.

Jas. A. Handy, Cor. Sec.

July 25.—tf.

Advertisement.

DOTY'S WASHING-MACHINE,
LATELY MUCH IMPROVED—AND THE NEW
Universal Clothes-Wringer.

Improved with ROWELL'S PATENT DOUBLE COG WHEELS and the PATENT STOP, are now, unquestionably, far superior to any apparatus for washing clothes ever invented, and will save their cost twice a year, by saving labor and clothes.

Those who have used them, give testimony as follows:

"We like our machine much; could not be persuaded to do without it, and with the aid of Doty we feel that we are masters of the position."—Rev. L. Scott, Bishop M. E. Church.

"It is worth a dollar a week in any family."—N. Y. Tribune.

"In the laundry of my house there is a perpetual thanksgiving on Mondays, for the invention."—Rev. Theodore L. Cuyler.

"Every week has given it a stronger hold upon the affections of the inmates of the laundry."—Rev. Dr. Bellows.

"Friend Doty—Your last improvement of your Washing Machine is a complete success. I assure you 'our machine,' after a year's use it is thought more of to-day than ever, would not be parted with under any circumstances."—Solon Robinson.

"Your Washing Machine has been in daily use in our laundry, and the housekeeper expresses herself as highly pleased with it. It certainly accomplishes a greater amount of work, with less labor, and does not wear the clothes near so much as the old fashioned wash-board. By using it, one laundress is dispensed with."—Wm. W. Round, Superintendent of Infant's Department of St. Catherine's Nursery, N. Y., City.

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Send the retail price. Washer $14 Extra Wringer $9, we will forward either or both machines free of freight, to places where no one is selling; and so sure are we that they will be liked, that we agree to refund the money if any one wishes to return the machine after a month's trial, according to directions.

No husband, father or brother should permit the drudgery of washing with the hands, fifty two days in the year, when it can be done better, more expeditiously, with less labor, and no injury to the garments, by a Doty Clothes Washer, and Universal Wringer.

Canvassers with exclusive right of sale make money fast, selling them.

Sold by dealers generally, to whom liberal discounts are made.

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A BY OSBORN & COLEMAN.
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The Sunday-School Times, will publish a new Graded Series of Lessons for 1870. Sample *free* to any one who will send the name and address of the Superintendent of the School with which he is connected.

It should be in every Sabbath-School, College and Seminary in the country. Full description on receipt of a stamp for postage.

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CONTAINING a Fairy Story for Christmas, Plays, Puzzles and Wonders. 16 large pages, illustrated. Sent FREE on receipt of 3 cent Stamp for postage. ADAMS & CO., 25 Bromfield Street, Boston, Mass. Oc130

PENNSYLVANIA CENTRAL RAILROAD.
After 8 P. M., Nov. 14th, 1869.

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Sleeping Car Tickets can be had on application at the Ticket Office, North-west corner of Ninth and Chestnut Streets, and at the Depot.

Agents of the Union Transfer Company will call for and deliver Baggage at the Depot. Orders left at No. 901 Chestnut street, or No. 116 Market Street, will receive attention.

THE TRAINS LEAVE DEPOT.

Mail Train	8 00 a. m.
Paoli Accommodation, 10 40 a. m., 1 10 and	6 50 p. m.
Fast Line	11 50 a. m.
Erie Express	11 50 a. m.
Harrisburg Accommodation	2 30 p. m.
Lancaster Accommodation	4 10 p. m.
Parkesburg Train	5 30 p. m.
Cincinnati Express	8 00 p. m.
Erie Mail and Pittsburg Express	9 45 p. m.
Accommodation	12.11 a. m.
Pacific Express	14 00 p. m.

Erie Mail leaves daily, except Sunday, running Saturday night to Williamsport only. On Sunday night passengers will leave Philadelphia at 8 o'clock.

Pacific Express leaves daily. Cincinnati Express daily except Saturday. All other trains daily except Sunday.

The Western Accommodation Train runs daily, except Sunday. For this train tickets must be procured and baggage delivered by 5 p. m., at No. 116 Market street.

TRAINS ARRIVE AT DEPOT.

Cincinnati Express	3,10 a. m.
Philadelphia Express	6 30 a. m.
Erie Mail	6.30 a. m.
Paoli Accommodation, 8 20 a. m., 3 40, p. m. and	6.25 p. m.
Parkesburg Train	9 10 a. m.
Fast Line	9 40 a. m.
Lancaster Train	12 55 p. m.
Erie Express	12.55 p. m.
Southern Express	7 00 p. m.
Lock Haven and Elmira Express	7 00 p. m.
Pacific Express	4 25 p. m.
Harrisburg Accommodation	9.50 p. m.

For further information, apply to

JOHN F. VANLEER Jr.,
Ticket Agent 901 Chestnut Street.
FRANCIS FUNK, Ticket Agent,
116 Market Street.
SAMUEL H. WALLACE, Ticket Agent, at the Depot.

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EDWARD H. WILLIAMS,
sep1 Gen'l Superintendent, Altoona, Pa.

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Mrs. S. Shorter Hawkins,
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☞ We trust the former patrons and our friends generally will favor us with their patronage.

HANNAH W. MEAD,
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Oct. 23—tf.

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"Mrs. Hawkins has also resumed her business at Cape May where she will be pleased to wait upon all old customers, and as many new ones who wish to get Dry Goods of every kind cheap. Store on Washington St., also on Lafayette St."
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PATENT SHOULDER BRACES,
so highly recommended by Physicians, always on hand, and made to order.
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FOR
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The occupants of this Home also avoid the excitement incident to the Hotel, which so often becomes detrimental to the proper restoration of the sick.

sep18 3mos ELIZABETH DUFFELS.

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INTELLIGENCE Office, No. 133 West 30th Street, bet. 6th and 7th Avenues, New York City. First class help wanted, male and female, to fill excellent situations in the city and country. You can come from any part of the Universe, for I have not sufficient at lee ale help here to supply the demand. Wages very good. Office hours from 7. A. M. to 7 P. M. July24–tf